

THE
MEASURES
AND
OFFICES
OF
FRIENDSHIP:

WITH
RULES of Conducting it;
To which are added,
Two Letters written to persons
Changed in their Religion.

The Third Edition.

By JER: TAYLOR, D.D. Lord
Bishop of Down and Connor.

Dion. Orat. i. de Regno.

Ὅποσους ἂν τις ᾗ κεινημένῳ ἑταίρους τοσούτους
μὲν ὁρθαλμοῖς ἀδοῦ βλάβη.

L O N D O N

Printed for R. Royston, Stationer to
the Kings Majesty, 1662.



Non magna loquimur sed vivimus.

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14-988

A
DISCOURSE
OF THE
Nature and Offices
OF
FRIENDSHIP.

*In a Letter to the most Ingenious
and Excellent M. K. P.*

MADAM,



He wise *Benfirach* advised that we should not consult with a woman concerning her of whom she is jealous, neither with a coward in matters of warre, nor with a merchant concerning exchange; and some other instances he gives of interested persons, to whom he

A 3 would

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would not have us hearken in any matter of Counsel. For where ever the interest is *secular* or *vitious*, there the bias is not on the side of *truth* or *reason*, because *theſe* are ſeldom ſerv'd by profit and low regards. But to conſult with a friend in matters of friendship is like conſulting with a ſpiritual perſon in Religion; they who underſtand the ſecrets of Religion, or the interior beauties of friendship are the fitteſt to give answers in all inquiries concerning the reſpective ſubjects; becauſe *reaſon* and *experience* are on the ſide of *interest*; and that which in friendship is moſt *pleaſing* and moſt *uſeful*, is alſo moſt *reaſonable* and moſt *true*; and a friends faireſt intereſt is the beſt meaſure of the conducting friendships: and therefore you who are ſo eminent in friendships could alſo have given

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ven the best answer to your own inquiries, and you could have trusted your own reason, because it is not onely greatly instructed by the direct notices of things, but also by great experience in the matter of which you now inquire.

But because I will not use any thing that shall look like an excuse, I will rather give you such an account which you can easily reprove, then by declining your commands, seem more safe in my prudence, then open and communicative in my friendship to you.

You first inquire how far a Dear and a perfect friendship is authoriz'd by the principles of Christianity?

To this I answer; That the word [*Friendship*] in the sense we commonly mean by it, is not so much

as named in the New-Testament; & our Religion takes no notice of it. You think it strange; but read on before you spend so much as the beginning of a passion or a wonder upon it. There is mention of [*Friendship with the world,*] and it is said to be *enmity with God*; but the word is no where else named, or to any other purpose in all the New Testament. It speaks of Friends often; but by *Friends* are meant our acquaintance, or our Kindred, the relatives of our family or our fortune, or our sect; something of society, or something of kindness there is in it; a tenderness of appellation and civility, a relation made by gifts, or by duty, by services and subjection; and I think, I have reason to be confident, that the word *Friend* (speaking of humane intercourse) is

is no other wayes used in the Gospels or Epistles, or Acts of the Apostles: and the reason of it is, the word *Friend* is of a large signification; and means all relations and societies, and whatsoever is not enemy; but by friendships, I suppose you mean, the greatest love, and the greatest usefulness, and the most open communication, and the noblest sufferings, and the most exemplar faithfulness, and the severest truth, and the heartiest counsel, and the greatest union of minds, of which brave men and women are capable. But then I must tell you that Christianity hath new christened it, and calls this *Charity*. The Christian knowes no enemy he hath; that is, though persons may be injurious to him, and unworthy in themselves, yet he knowes none whom he is not first bound to forgive, which is in-

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deed to make them on his part to be no enemies, that is, to make that the word *enemy* shall not be perfectly contrary to *Friend*, it shall not be a relative term and signifie something on each hand, a *relative* and a *correlative*; and then he knowes none whom he is not bound to love & pray for, to treat kindly and justly, liberally and obligingly. Christian Charity is Friendship to all the world; and when Friendships were the noblest things in the world, Charity was little, like the Sun drawn in at a chin^{el}, or his beams drawn into the centre of a Burning glass; but Christian Charity is Friendship, expanded like the face of the Sun when it mounts above the Eastern hills: and I was strangely pleas'd when I saw something of this in C I C E R O; for I have been so
push'd

push'd at by herds and flocks of people that follow any body that whistles to them, or drives them to pasture, that I am grown afraid of any Truth that seems chargeable with singularity: but therefore I say, glad I was when I saw *Lælius* in *Cicero* discourse thus: *Amicitia ex infinitate generis humani quam conciliavit ipsa natura, contracta res est, & adducta in angustum; ut omnis charitas, aut inter duos, aut inter paucos jungeretur.* Nature hath made Friendships, and societies, relations and endearments; and by something or other we relate to all the world; there is enough in every man that is willing, to make him become our friend; but when men contract Friendships, they inclose the Commons; and what Nature intended should be every mans, we make proper to two or three.

three. Friendship is like rivers and the strand of seas, and the ayre, common to all the world; but Tyrants, and evill Customs, Warres, and want of Love have made them proper and peculiar. But when Christianity came to renew our nature, and to restore our lawes, and to increase her priviledges, and to make her aptness to become Religion, then it was declared that our Friendships were to be as universal as our conversation; that is, *actual* to all with whom we converse, and *potentially extended* unto those with whom we did not. For he who was to treat his enemies with forgiveness and prayers, and love, and beneficence was indeed to have no enemies, and to have all friends.

So that to your question, how far a Dear & perfect Friendship is authoriz'd

thoriz'd by the principles of Christianity? The answer is ready and easie. It is warranted to extend to all Mankind; and the more we love, the better we are, and the greater our friendships are, the dearer we are to God; let them be as Dear, and let them be as perfect, and let them be as many as you can; there is no danger in it; onely where the restraint begins, there begins our imperfection; it is not ill that you entertain brave Friendships and worthy societies: it were well if you could *love*. and if you could *benefit* all Mankind; for I conceive that is the sum of all Friendships.

I confess this is not to be expected of us in this world; but as all our graces here are but imperfect, that is, at the best they are but tendencies to glory, so our Friend-

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Friendships are imperfect too, and but beginnings of a cœlestial Friendship, by which we shall love every one as much as they can be loved. But then so we must here *in our proportion*; and indeed that is it that can make the difference; we must be friends to all: That is, apt to do good, loving them really, and doing to them all the benefits which we can, and which they are capable of. The Friendship is equall to all the World, and of it self hath no difference; but is differenced onely by accidents, and by the capacity or incapacity of them that receive it. *Nature and Religion* are the *bands* of Friendships; *Excellencie and Usefulnessse* are its great *Indearments*: *Society and Neighbourhood*, that is, the possibilities and the circumstances of converse are

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and are the *Determinations* and *actua-*
stia-*lities* of it. Now when men either
hall are unnatural, or Irreligious, they
they *will not* be friends; when they
must are neither Excellent nor Usefull,
leed *they are not worthy* to be friends;
ffer- when they are strangers or un-
all: known, *they cannot be friends* actu-
ving ally and practically; but yet, as
n all any man hath any thing of the
and good, contrary to those evils, so
The he can have and must have his
the share of Friendship. For thus the
dis- Sun is the eye of the world; and
nely he is indifferent to the Negro, or
paci- the cold Russian, to them that
t re- dwell under the line, & them that
s are stand near the Tropicks, the scald-
exce- ed Indian, or the poor boy that
great shakes at the foot of the Riphean
eigh- hills; but the fluxures of the hea-
ities ven & the earth, the conveniency
verse of abode, and the approaches to
are the

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the North or South respectively change the emanations of his beams; not that they do not pass alwaies frō him, but that they are not equally received below, but by periods and changes, by little inlets and reflections, they receive what they can; and some have onely a dark day and a long night from him, snowes and white cattle, a miserable life & a perpetual harvest of Catarrhes and consumptions; apoplexies and dead palsies, but some have splended fires, and aromaticke spices, rich wines, and well digested fruits, great wit and great courage; because they dwell in his eye, and look in his face, and are the courtiers, of the Sun, and wait upon him in his Chambers of the East; just so is it in friendships: some are worthy, and some are necessary; some dwell hard by to
and

and are fitted for converse; Nature joyns some to us, and Religion combines us with others; society and accidents, parity of fortune, and equal dispositions do actuate our friendships: which of themselves and in their prime dispositions are prepared for all Mankind according as any one can receive them. We see this best exemplified by two instances and expressions of friendships and charity: *viz.* *Almes and Prayers*; Every one that needs relief is equally the object of our charity; but though to all mankind in equal needs we ought to be alike in charity; yet we signify this severally and by limits, and distinct measures: the poor man that is neer me, he whom I meet, he whom I love, he whom I fancy, he who did me benefit, he who relates to my family, he rather than another

ther, because my expressions being finite and narrow, and cannot extend to all in equal significations, must be appropriate to those whose circumstances best fit me: and yet even to all I give my alms: to all the world that needs them; I pray for all mankind, I am grieved at every sad story I hear; I am troubled when I hear of a pretty Bride murdered in her bride-chamber by an ambitious and enraged Rival; I shed a tear when I am told that a brave King was misunderstood, then slandered, then imprisoned, and then put to death by evil men: and I can never read the story of the Parisian Massacre or the Sicilian Vespers, but my blood curdles, and I am disordered by two or three affections. A good man is a friend to all the world; & he is not truly charitable that doth

doth not wish well, and doe good to all mankind in what they can ; but though wee must pray for all men, yet we say special Letanies for brave Kings and holy Prelates, and the wise Guides of Souls ; for our Brethren and Relations, our Wives and Children.

The effect of this consideration is, that the Universal Friendship of which I speak, must be *limited*, because *we are so* : In those things where we stand next to Immenfity and Infinity, as in good wishes and prayers, and a *readinesse* to benefit all Mankind, in these our Friendships must not be limited; but in other things which passe under our hand and eye, our voices and our material exchanges ; our hands can reach no further but to our arms end, and our voices can but sound till the next
aire

ayre be quiet, and therefore they
 can have intercourse but within
 the sphere of their own activity
 our needs and our conversation
 are served by a few, and they can
 not reach to all; where they can
 they must; but *where it is impossible*
it cannot be necessary. It must there-
 fore follow, that our Friendship
 to Mankind may admit variety and
 doth our conversation; and as by
 nature we are made *sociable* to all
 so we are *friendly*; but as all can
 not actually be of our society, so
 neither can all be admitted to a
 special, actual Friendship; Of *some*
intercourses all men are capable, but
not of all; Men can pray for one
 another, and abstain from doing
 injuries to all the world, and be
 desirous to do all Mankind good
 and love all Men; Now this
 Friendship we must pay 'to all
 because

they *and measures of Friendship.* 21

because we can, but if we can do
more to all, we must shew our
readiness to do more good to all
actually doing more good to all
them to whom we can

To some we can, and therefore
there are nearer Friendships to
some than to others, according as
there are natural or civil nearness-
by, relations and societies; and
I cannot expresse my Friend-
ships to all in equall measures and
significations, that is, as I cannot
do benefits to all alike: so neither
can I tyed to love all alike: for al-
though there is much reason to
love every man; yet there are
more reasons to love some then o-
thers, and if I must love because
there is reason I should; then I
must *love more*, where there is *more*
reason; and where there is a spe-
cial affection and a great readiness
to

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to do good, and to delight in certain persons towards each other, there is that special Charity and Indearment which Philosophy calls *Friendships*; but our Religion calls *Love* or *Charity*. Now if the inquiry be concerning this special Friendship. 1. *How it can be appropriate*, that is, who to be chosen to it; 2. *How far it may extend*; that is, with what expressions signified; 3. *How conducted*? The answers will depend upon such considerations which will be neither useless nor unpleasant.

1. There may be a special Friendship contracted for any special excellency whatsoever; because *Friendships* are nothing but *Love and Society mixt together*; that is, *a conversing with them whom we love*; now for whatsoever we can love any one, for that we can be
his

his friend ; and since every excellency is a degree of amability, every such worthiness is a just and proper motive of friendship, or loving conversation. But yet in these things there is an order and proportion. Therefore

2. A Good man is the best friend, and therefore soonest to be chosen, longer to be retain'd ; and indeed never to be parted with ; unless he cease to be that for which he was chosen.

Τὸν δ' ἀλλαν φρετὴ ποτ' οὐ φίλον ὄσῃς ἀείσθῃ

Μή ποτε τὸν ἔχον ἀνδρὰ φίλου ποιῆσιν ἐταίρον.

Where vertue dwells there
friendships make,
But evill neighbourhoods forsake.

But although vertue alone is the
worthiest

worthiest cause of amability, and can weigh down any one consideration ; and therefore to a man that is vertuous every man ought to be a friend ; yet I do not mean the severe, and philosophical excellences of some morose persons who are indeed wise unto themselves and exemplar to others by *vertue* here I do not mean *justice* and *temperance*, *charity* and *devotion* for these I am to love the man, but friendship is something more than that : *friendship is the nearest love and the nearest society* of which the persons are capable : Now justice is a good entercourse for Merchants, as all men are that buy, and sell ; and temperance makes a man good company, and helps to make a wise man ; but a perfect friendship requires something else, there must be in him that is chosen to be

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my friend ; but for these I do not make him my *privado* ; that is, my special and peculiar friend : but if he be a *good man*, then he is properly fitted to be my correlative in the noblest combination.

And for this we have the best warrant in the world: For a *just man* scarcely will a *man die*; the Syriac interpreter reads it *ὁ δίκαιος ἀδίκου* for *an unjust man scarcely will a man dy*; that is, a wicked man is at no hand fit to receive the expression of the greatest friendship ; but all the Greek Copies that ever I saw, or read of, read it as we do; for a *righteous man* or a *just man* : that is, justice and righteousness is not the nearest indearment of friendship; but for a good man some will even dare to dy : that is, for a man that is sweetly disposed, ready to do acts of goodnesse, and to oblige others,

B

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others, to do things usefull and profitable, for a loving man, a beneficent, bountiful man, one who delights in doing good for his friend, such a man may have the highest friendship; he may have a friend that will dy for him. And this is the meaning of *Laelius*: *Ver-*
tue may be despised, so may learning and Nobility; *at una est amicitia in rebus humanis de cujus utilitate omnes consentiunt*: onely friendship is that thing which because all know to be useful and profitable no man can despise; that is, *χρησιμότης* or *dyathótis*, goodness or beneficence makes friendships. For if he be a good man he will love where he is beloved, and that's the first type of friendship.

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Ἀλλήλους ἐρίλησαν ἴσω ζυγῷ

That was the Commendation
of the bravest friendship; in *The-
critus*.

They lov'd each other with a
love,
That did in all things equall
prove.

————— Ἡρὰ τοτ' ἦσαν

ἡσθεῖσι πάλα ἄνδρες ἐκ' ἀντιφίλησ' ὁ δολιχθεὶς

The World was under Saturns
reigne
When he that lov'd was lov'd a-
gaine.

For it is impossible this neernes
of friendship can be where there is
not mutual love; but this is secured

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if I choose a good man; for he
that is apt enough to begin alone
will never be behinde in relation
& correspondency; and therefore
I like the Gentiles Letany well.

Ζεὺς μοι τῶν τε φίλων δοῖν τιςιν οἱ μὲ φιλεῖται
Ὅλβιοι οἱ φιλέοντες, ἔφη· ἴσον ἀνταλλάττα.

Let God give friends to me for my
reward,
Whos shall my love with equal love
regard;
Happy are they who when they
give their heart,
Find such as in exchange their
own impart.

But there is more in it then this fel-
licity mounts to For χρησὸς ἀνὴρ the
good man is a profitable, useful per-
son, and thats the Band of a
effective friendship. For I doe not
thin

think that friendships are Metaphysical nothings, created for contemplation; or that men or women should stare upon each others faces, and make dialogues of news & prettinesses, and look babies in one anothers eyes. Friendship is the allay of our sorrows, the ease of our passions, the discharge of our oppressions, the sanctuary to our calamities, the counsellor of our doubts, the clarity of our minds, the emission of our thoughts, the exercise and improvement of what we meditate; And although I love my friend because he is worthy, yet he is not worthy if he can do no good. I do not speak of accidental hinderances and misfortune by which the bravest man may become unable to help his child; but of the natural, and artificial capacities of the man.

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He onely is fit to be chosen for a friend, who can do those offices for which friendship is excellent. For (mistake not) no man can be loved for himselfe; our perfections in this world cānot reach so high; it is well if we would love God at that rate; and I very much feare, that if God did us no good, we might admire his Beauties, but we should have but a small proportion of love towards him; and therefore it is that God to indeare *the obedience*, that is, *the love* of his servants, signifies what benefits he gives us, what great things he does for us. *I am the Lord God that brought thee out of the Land of Egypt: and, does Job serve God for nought? And, he that comes to God, must believe that he is, and that he is a rewarder: all his other great-nesses are objects of feare and wonder; it is his goodnesse that* makes

or a makes him lovely: and so it is in
for friendships. He only is fit to be
For chosen for a friend who can give
ed me counsel, or defend my cause,
his or guide me right, or relieve me,
vel or can and will, when I need it, do
te; me good: onely this I adde: into
od the heaps of doing good, I will re-
ire ckon [*loving me*] for it is a pleasure
ve to be beloved; but when his love
to- signifies nothing but kissing my
at Cheek or talking kindly, and can
at goe no further, it is a prostitution
ies of the Bravery of friendship to
at spend it upon impertinent people
am who are (it may be) loads to their
of families, but can never ease my
ve loads: but my friend is a worthy
s to person, when he can become to me
bat instead of God, a guide or a sup-
at- port, an eye, or a hand; a staffe, or a
nd rule: There must be in friendship
at something to distinguish it from a
kes

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Companion, and a Countryman, from a School-fellow, or a Gossip, from a Sweetheart, or a Fellow traveller: Friendship may look in at any one of these doors, but it staves not any where till it come to be the best thing in the world: and when we consider that one man is not better then another, neither towards God nor Man, but by doing better and braver things, we shall also see, that that which is most beneficent is also most excellent; and therefore those friendships must needs be most perfect, where the friends can be most useful. For men cannot be useful but by worthinesses in the several instances: a fool cannot be relied upon for counsel; nor a vicious person for the advantages of vertue, nor a beggar for relief, nor a stranger for conduct, nor a tattler to di-

keep

an, keep a secret, nor a pitiless person
ip: trusted with my complaint, nor a
tra: covetous man with my child's
n ab fortune, nor a false person without
yes a witness, nor a suspicious person
o be with a private design; nor him that
and I feare with the treasures of my
n is love; But he that is wise and
her vertuous, rich and at hand, close
do and merciful, free of his money and
we tenacious of a secret, open and
n is ingenuous, true and honest,
cel is of himself an excellent man;
nd and therefore fit to be lov'd; and
ect, he can do good to me in all capa-
use cities where I can need him, and
but therefore is fit to be a friend. I
in- confesse, we are forced in our
up- friendships to abate some of these
per- ingredients; but full measures of
tue, friendship would have full mea-
an- sures of worthinesse; and accor-
to ding as any defect is in the foun-
keep B 5 dation

dation; in the relation also there may be imperfection: and indeed I shall not blame the friendship so it be worthy, though it be not perfect; not only because friendship is charity, which cannot be perfect here, but because there is not in the world a perfect cause of perfect friendship.

If you can suspect that this discourse can suppose friendship to be mercenary, and to be defective in the greatest worthiness of it, which is to love our friend for our friends sake (for so *Scipio* said, that it was against friendship to say, *ita amare oportere ut aliquando esset usurus*, that we ought to love, that we may also sometimes make use of a friend: I shall easily be able to defend my self; because I speak of the election and reasons of choosing friends: after he is chosen, do

as

as nobly as you talk, and love as purely as you dream; and let your conversation be as metaphysical as your discourse, and proceed in this method, till you be confuted by experience; yettill then, the case is otherwise when we speak of choosing one to be my friend: He is not my friend till I have chosen him, or loved him; and if any man inquires whom he shall choose, or whom he should love, I suppose it ought not to be answered, that we should love him who hath least amability; that we should choose him who hath least reason to be chosen: But if it be answered, he is to be chosen to be my friend who is most worthy in himself, not he that can do most good to me; I say, here is a distinction, but no difference; for he is most worthy in himself who can
do

do most good ; and if he can love me too, that is, if he will do me all the good he can , or that I need, then he is my friend, and he deserves it. And it is impossible from a friend to separate a will to do me good : and therefore I do not choose well , if I choose one that hath not power ; for if it may consist with the nobleness of friendship to desire that my friend be ready to do me benefit or support, it is not sense to say, it is ignoble to desire he should really do it when I need ; and if it were not for pleasure or profit, we might as well be without a friend as have him.

Among all the pleasures and profits, the *sensual pleasure* and the *matter of money* are the lowest and the least ; and therefore although they may sometimes be used in
friendship

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friendship, and so not wholly excluded from the consideration of him that is to choose, yet of all things they are to be the least regarded;

Ἐν τοῖς ὁ δεινοῖς, χρημάτων καὶ τῶν φίλων:

When fortune frowns upon a man,
A friend does more then money
can.

For there are, besides these, many profits and many pleasures; and because these only are sordid, all the other are noble and fair, and the expectations of them no disparagemēts to the best friendships. For can any wise or good man be angry, if I say, I chose this man to be my friend, because he is able to give me counsel, to restrain my wandrings, to comfort me in my sorrows; he is pleasant to me in
private

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private, and useful in publick; he will make my joyes double, and divide my grief between himself and me. For what else should I choose? For being a fool, and useless; for a pretty face, or a smooth chin? I confesse, it is possible to be a friend to one that is ignorant, and pitiable, handsome and good for nothing, that eats well, and drinks deep: but he cannot be a friend to me; and I love him with a fondness or a pity, but it cannot be a noble friendship.

ἐκ τῶν ὁσίων καὶ τῆς καθ' ἡμέραν τρυφῆς

Ζητῶμεν ὃ πιστεύομεν πρὸς τὸ βίον

Πάτερ; ἐπειτὸν οἷ σι τ' ἐξευρηκέναι

* *Agathon* ἐπαινεῖ ἐπὶ ἔχῃ φίλου σκίαν; *aid Menand.*

By wine and mirth and every
dayes delight

We choose our friends, to whom

we

we think we might

Our souls in trust ; but fools are
they that lend

Their bosome to the shadow of
a friend.

Εἰδωλὰ καὶ μῆματα φιλίας; *Plutarch* calls
such friendships, the Idols and I-
mages of friendship. True and
brave friendships are between
worthy persons ; and there is in
mankind no degree of worthiness,
but is also a degree of usefulness;
and by every thing by which a
man is excellent, I may be profited:
and because those are the bravest
friends which can best serve the
ends of friendships, either we must
suppose that friendships are not
the greatest comforts in the world,
or else we must say, he chooseth his
friend best, that chooseth such a
one by whom he can receive the
greatest

greatest comforts and assistances.

3. This being the measure of all friendships; they all partake of excellency, according as they are fitted to this measure : a friend may be counselled well enough, though his friend be not the wisest man in the world ; and he may be pleased in his society though he be not the best natured man in the world ; but still it must be, that something excellent is, or is apprehended, or else it can be no worthy friendship ; because the choice is imprudent and foolish. Choose for your friend him that is wise and good, and secret and just, ingenuous and honest; and in those things which have a latitude, use your own liberty ; but in such things which consist in an indivisible point, make no abatements : That is, you must choose him to be your friend

friend that is not honest and secret, just and true, to a tittle; but if he be wise at all, and usefull in any degree, and as good as you can have him, you need not be ashamed to own your friendships; though sometimes you may be ashamed of some imperfections of your friend.

4. But if you yet inquire further, whether fancy may be an ingredient in your choice? I answer, that fancy may minister to this as to all other actions in which there is a liberty and variety; and we shall find that there may be peculiarities, and little partialities, a *friendship*, improperly so called, entring upon accounts of an innocent passion and a pleas'd fancy; even our Blessed Saviour himself loved St. *John* and *Lazarus* by a special love, which was signified by special treatments

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treatments; and of the young man that spake well and wisely to Christ, it is affirmed, *Jesus loved him*: that is, he fancied the man; and his soul had a certain cognation and similitude of temper and inclination. For in all things where there is a latitude, every faculty will endeavour to be pleased; and sometimes the meanest persons in a house have a festival; even sympathie; and natural inclinations to some persons, and a conformity of humors, and proportionable loves, and the beauty of the face, and a witty answer may first strike the flint and kindle a spark, which if it fall upon tender and compliant natures may grow into a flame; but this will never be maintained at the rate of friendship, unlesse it be fed by pure materials, by *worthinesses*, which are the food of
friendship

friendship. Where these are not, men and women may be pleased with one anothers company, and ly under the same roof, and make themselves companions of equal prosperities, and humour their friend; but if you call this friendship, you give a sacred name to humour or fancy; for there is a Platonic friendship, as well as a Platonic love; but they being but the Images of more noble bodies are but like tinsel dressings, which will shew bravely by candle light, and doe excellently in a mask, but are not fit for conversation, and the material entercourses of our life. These are the prettinesses of prosperity, and good-natured wit; but when we speak of friendship, which is the best thing in the world (for it is love and beneficence; it is charity which is fitted for

for society) we cannot suppose a brave pile should be built up with nothing; and they that build castles in the aire, and look upon friendship, as upon a fine Romance, a thing that pleases the fancy, but is good for nothing else, will do well when they are asleep, or when they are come to Elysium; & for ought I know, in the mean time may be as much in love with *Mandana* in the *Grand Cyrus*, as with the *Countess of Exeter*; and by dreaming of perfect and abstracted friendships, make them so immaterial that they perish in the handling, and become good for nothing.

But I know not whither I was going; I did only mean to say that because friendship is that by which the world is most blessed and receives most good, it ought to be

be chosen amongst the worthiest persons, that is, amongst those that can do greatest benefit to each other; and though in equal worthinesse I may choose by my eye, or ear, that is, into the consideration of the essential I may take in also the accidental intrinsic worthinesse; yet I ought to give every one their just value; when the internal beauties are equal, these shall help to weigh down the scale, and I will love a worthy friend that can delight me as well as profit me, rather then him who cannot delight me at all, and profit me *no more*; but yet I will not weigh the gayest flowers, or the wings of butterflies against wheat; but when I am to choose wheat, I may take that which looks the brightest: I had rather see Time and Roses, Majoram and Julyflow.

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ers that are fair and sweet and medicinal, then the prettiest Tulips, that are good for nothing: And my Sheep and Kine are better servants then race-Horses and Gray-hounds: And I shall rather furnish my study with *Plutarch* and *Cicero*, with *Livy* & *Polybius*, then with *Cassandra* and *Ibrahim Bassa*; and if I do give an hour to these for divertisement or pleasure, yet I will dwell with them that can instruct me and make me wise, and eloquent, severe and useful to my self, and others. I end this with the saying of *Lælius* in *Cicero*: *Amicitia non debet consequi utilitatem, sed amicitiam utilitas*. When I choose my friend, I will not stay till I have receiv'd a kindnesse; but I will choose such a one that can do me many if I need them: But I mean such kindnessees which make me wiser,

ewiser, and which make me better; that is, I will when I choose my friend, choose him that is the bravest, the worthiest and the most excellent person: And then your first question is soon answered; to love such a Person, and to contract such friendships, is just so authorized by the principles of Christianity, as it is warranted to love wisdom and vertue, goodnesse and beneficence, and all the impressions of God upon the spirits of brave men.

2. The next inquiry is, *how far it may extend?* That is, by what expressions it may be signified? I finde that *David* and *Jonathan* loved at a strange rate; they were both good men; though it happened that *Jonathan* was on the obliging side; but here the expressions were; *Jonathan* watched for *David's*

Davids good ; told him of his danger , and helped him to escape ; took part with *Davids* innocence against his Fathers malice and injustice ; and beyond all this, did it to his own prejudice ; and they two stood like two feet supporting one body ; though *Jonathan* knew that *David* would prove like the foot of a wrafter , and would supplant him , not by any unworthy or unfriendly action , but it was from God ; and he gave him his hand to set him upon his owne throne .

We finde his paralels in the Gentile stories : young *Athenodorus* having divided the estate with his Brother *Xenon* divided it again when *Xenon* had spent his own share ; and *Lucullus* would not take the Consularship till his younger brother had first injoyed it for a
 yee re

And measures of Friendship. 49

- year ; but *Pollux* divided with *Ca-*
; for his immortality ; and you
e know who offer'd himself to
d death being pledge for his friend ;
d and his friend by performing his
y word rescued him as bravely : and
e- when we find in Scripture that for
n a good man some will even dare to die ;
e and that *Aquila* and *Priscilla* laid
d their necks down for *S. Paul* ; and
y the *Galatians* would have given
; him their very eyes, that is, every
e thing that was most dear to them ;
s and some others were neer unto
death for his sake ; and that it is a
e precept of Christian charity, to lay
s down our lives for our Brethren,
s that is, those who were combined
n in a cause of Religion, who were
n united with the same hopes, and
e imparted to each other ready as-
r sistances, and grew dear by com-
a mon sufferings, we need inquire

no further for the expressions of friendships : *Greater love then this hath no man, then that he lay down his life for his friends ;* and this we are oblig'd to do in some Cases for all Christians ; and therefore we may do it for those who are to us in this present and imperfect state of things , that which all the good men and women in the world shall be in Heaven, that is, in the state of perfect friendships. This is the biggest ; but then it includes and can suppose all the rest ; and if this may be done for all , and in some Cases must for any one of the multitude, we need not scruple whether we may do it for those who are better then a multitude. But as for the thing it self, it is not easily and lightly to be done ; and a man must not die for humor, nor expend so great a Jewel for a trifle:

trifle : *μόλις ἀντιπνεύσαντες εἰδότες ἐπ' ἔδειξεν*
ἡμισιτελευτῇ πικρὰν ἀλῶμα γνησόμενοι : said *Philo*
lo ; we will hardly die when it is
for nothing, when no good, no
worthy end is served, and become
a sacrifice to redeem a foot-boy.
But we may not give our life to
redeem another: unless, 1. The
party forwhom we die be a worthy
and a useful person ; better for the
publick, or better for Religion, and
more usefull to others then my
self. Thus *Ribischius* the German
died bravely when he became a sa-
crifice for his Master, *Maurice*
Duke of *Saxony*; Covering his Ma-
sters body with his own, that he
might escape the fury of the Turk-
ish Souldiers. *Succurram perituro,*
sed ut ipse non peream, nisi si futurus e-
ro magni hominis, aut magnæ rei mer-
ces ; said *Seneca*. I will help a dy-
ing person if I can ; but I will not

die my self for him, unless by my death I save a brave man, or become the price of a great thing; that is, I will die for a Prince, for the republick, or to save an Army, as *David* expos'd himself to combat with the Philistin for the redemption of the Host of Israel: And in this sence, that is true; *Præstat ut pareat unus, quam Unitas*, better that one perish then a multitude. 2. A man dies bravely when he gives his temporal life to save the soul of any single person in the Christian world. It is a worthy exchange, and the glorification of that love by which Christ gave his life for every soul: Thus he that reproveth an erring Prince wisely and necessarily, he that affirms a fundamentall truth, or stands up for the glory of the Divine Attributes, though he die for it,

it, becomes a worthy sacrifice.
3 These are duty, but it may be heroic and full of Christian bravery, to give my life to rescue a noble and a brave friend; though I myself be as worthy a man as he; because the preference of him is an act of humility in me; and of friendship towards him; *Humility* and *Charity* making a pious difference, where *art* and *nature* have made all equal.

Some have fancied other measures of treating our friends. One sort of men say that we are to expect that our friends should value us as we value our selves; which if it were to be admitted, will require that we make no friendships with a proud man; and so far indeed were well; but then this proportion does exclude also humble men who are most to be

valued, and the rather because they undervalue themselves.

Others say, that a friend is to value his friend as much as his friend values him; but neither is this well or safe, wise or sufficient; for it makes friendship a mere bargain, and is something like the Country weddings in some places where I have been; where the Bridegroom and the Bride must meet in the half way; and if they fail a step, they retire and break the match: It is not good to make a reckoning in friendship; that's merchandise, or it may be gratitude, but not noble friendship; in which each part strives to out-do the other in significations of an excellent love: And *amongst true friends there is no fear of losing any thing.*

But that which amongst the old
Philosophers

Philosophers comes nearest to the right, is, that we love our friends as we love our selves. If they had meant it as our Blessed Saviour did, of that general friendship by which we are to love all mankind, it had been perfect and well; or if they had meant it of the inward affection, or of outward justice; but because they meant it of the most excellent friendships, and of the outward significations of it, it cannot be sufficient: for a friend may and must sometimes do more for his friend then he would do for himself. Some men will perish before they will beg or petition for themselves to some certain persons; but they account it noble to do it for their friend, and they will want rather then their friend shall want; and they will be more earnest in praise or dispraise respectively.

actively for their friend, then for themselves. And indeed, I account *that* one of the greatest demonstrations of real friendship is, that a friend can really endeavour to have his friend advanced in honour, in reputation, in the opinion of wit or learning, before himself.

Martial. l. 8. Ep. 18.

Aurum & opes, & rura frequens donabit amicus :

*Qui velit ingenio cedere rarus erit.
Sed tibi tantus inest veteris respectus amici,*

Charior ut mea sit, quam tua fama tibi.

Lands, gold and trifles many give
or lend;

But he that stoops in fame is a
rare friend :

In friendships orbe thou art the
brightest star Before

Before thy fame mine thou pre-
ferrest far.

But then be pleas'd to think that
therefore I so highly value this sig-
nification of friendship, because I
so highly value humility. Humili-
ty & Charity are the two greatest
graces in the world; and these are
the greatest ingredients which
constitute friendship and expresse
it.

But there needs no other mea-
sures of friendship, but that it may
be as great as you can expresse it;
beyond death it cannot go, to
death it may, when the cause is
reasonable and just, charitable and
religious: and yet if there be any
thing greater then to suffer death
(and pain and shame to some are
more insufferable) a true and no-
ble friendship shrinks not at the
greatest trials, C 5 And

And yet there is a limit even to friendship. It must be as great as our friend fairly needs in all things where we are not tied up by a former duty, to God, to our selves, or some pre-obliging relative. When *Pollux* heard some body whisper a reproach against his Brother *Castor*, he kill'd the slanderer with his fist: That was a zeal which his friendship could not warrant. *Nulla est excusatio, si amici causâ peccaveris*, said *Cicero*. No friendship can excuse a sin: And this the braver Romans instanced in the matter of duty to their Country. It is not lawful to fight on our friends part against our Prince or Country; and therefore when *Caius Blossius* of *Cuma*, in the sedition of *Gracchus*, appeared against his Country, when he was taken he answered, that he loved

Tiberius

Tiberius Gracchus so dearly, that he thought fit to follow him whithersoever he lead; and begg'd pardon upon that account. They who were his Judges were so noble, that though they knew it no fair excuse; yet for the honour of friendship they did not directly reject his motion: but put him to death, because he did not follow, but led on *Gracchus* and brought his friend into the snare: For so they preserved the honours of friendship on either hand, by neither suffering it to be sullied by a foul excuse, nor yet rejected in any fair pretence. A man may not be perjured for his friend. I remember to have read in the History of the Low-countreyes, that *Grimston* and *Redhead*, when *Bergen-apzoom* was besieged by the Duke of *Parma*, acted for the interest of
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the

the Queen of *England* forces a notable design ; but being suspected, and put for their acquittance to take the Sacrament of the Altar, they dissembled their persons, and their interest, their design and their Religion, and did for the Queens service (as one wittily wrote to her) give not only their bodies, but their souls, and so deserved a reward greater then she could pay them : I cannot say this is a thing greater then a friendship can require, for it is not great at all, but a great villany, which hath no name, and no order in worthy entercourses ; and no obligation to a friend can reach as high as our Duty to God : And he that does a base thing in zeal for his friend, burns the golden thred that tyes their hearts together ; it is a *conspiracy*, but no longer *friendship*.
And

And when *Cato* lent his Wife to *Hortensius*, and *Socrates* lent his to a merry Greek, they could not amongst wise persons obtain so much as the fame of being worthy friends; neither could those great Names legitimate an unworthy action under the most plausible title.

It is certain that amongst friends their estates are common; that is, by whatsoever I can rescue my friend from calamity, I am to serve him, or not to call him my friend; and there is a great latitude in this; and it is to be restrained by no prudence; but when there is on the other side a great necessity neither vicious nor avoidable, A man may choose, whether he will or no; and he does not sin in not doing it, unlesse he have bound himself to it: *But certainly friend-*
ship

ship is the greatest band in the world; and if he have professed a great friendship, he hath a very great obligation to do that and more; and he can no way be disobliged but by the care of his Natural relations.

I said [*Friendship is the greatest bond in the world,*] and I had reason for it, for it is all the bands that this world hath; and there is no society, and there is no relation that is worthy, but it is made so by the communications of friendship and by partaking some of its excellencies. For friendship is a transcendent, and signifies as much as *Unity* can mean, and every consent, and every pleasure, and every benefit, and every society is the Mother or the Daughter of friendship. Some friendships are made by *nature*, some by *contract*, some by *interest*,

interest, and some by *souls*. And in proportion to these wayes of Uniting, so the friendships are greater or less, vertuous or natural, profitable or holy, or all this together. Nature makes excellent friendships, of which we observe something in social plants; growing better in each others neighbourhood then where they stand singly: And in animals it is more notorious, whose friendships extend so far as to herd and dwell together, to play, and feed, to defend and fight for one another, and to cry in absence, and to rejoyce in one anothers presence. But these friendships have other names lesse noble; they are *sympathy*, or they are *instinct*. But if to this naturall friendship there be reason super-added, something will come in upon the stock of reason which
will

will enoble it ; but because no River can rise higher then Fountains, reason shall draw out all the dispositions which are in Nature, and establish them into friendships, but they cannot surmount the communications of Nature ; Nature can make no friendships greater then her own excellencies. Nature is the way of contracting necessary friendships: that is, by nature such friendships are contracted, without which we cannot live, and be educated, or be well, or be at all. In this science, that of Parents and Children is the greatest, which indeed is begun in nature, but is actuated by society and mutuall endearments. For Parents love their Children because they love themselves, Children being but like emissions of water, symbolical, or indeed the same with the fountain ;

fountain; and they in their posterity see the images and instrument of a civill immortality; but if Parents and Children do not live together, we see their friendships and their loves are much abated, and supported only by fame and duty, by customes and religion which to nature are but artificial pillars, and make this friendship to be complicated, and to pass from its own kind to another. That of Children to their Parents is not properly friendship, but gratitude and interest, and religion, and what ever can supervene of the nature of friendship comes in upon another account; upon society and worthiness and choice.

This relation on either hand makes great Dearnesses: But it hath special and proper significations of it, and there is a special duty

duty incumbent on each other respectively. This friendship and social relation is not equal; and there is too much authority on one side, and too much fear on the other, to make equal friendships; and therefore although this is one of the kindes of friendship, that is of a social and relative love and conversation, yet in the more proper use of the word, [Friendship] does some things which Father and Son do not; I instance in the free and open communicating counsels, and the evennesse and pleasantness of conversation; and consequently the significations of the paternal and filial love as they are divers in themselves and Unequal, and therefore another kind of friendship then we mean in our inquiry, so they are such a duty which no other friendship can an-

nule:

re. pul : because their mutual duty is
for bound upon them by religion long
and before any other friendships can
on be contracted ; and therefore
he having first possession must abide
s ; for ever. The duty and love to
ne Parents must not yield to religi-
is on, much lesse to any new friend-
d ships : and our Parents are to be
o- preferred before the Corban ; and
] are at no hand to be laid aside, but
er when they engage against God :
n That is , in the rights which this
g relation and kind of friendship
l challenges as its propriety, it is su-
f preme and cannot give place to
any other friendships ; till the Fa-
ther gives his right away, and God
or the Lawes consent to it ; as in
the case of marriage, emancipati-
on, and adoption to another fami-
ly : in which cases though love
and gratitude are still obliging,
yet

yet the societies & duties of relation are very much altered, which in the proper & best friendships can never be at all. But then this also is true: that the social relation of Parents and Children not having in them all the capacities of a proper friendship, cannot challenge all the significations of it: that is, it is no prejudice to the duty I owe there, to pay all the dearnesses which are due here; & to friends there are some things due which the other cannot challenge: I mean, *my secret*, and *my equal conversation*, and the pleasures and interests of these, and the consequents of all.

Next to this is the society and dearness of Brothers and Sisters: which usually is very great amongst worthy persons; but if it be considered what it is in it self, it is but very little; there is very often

a likenesse of natural temper, and there is a social life under the same roof, and they are commanded to love one another, and they are equals in many instances, and are endeared by conversation when it is merry and pleasant, innocent and simple, without art and without design. But Brothers pass not into noble friendships upon the stock of that relation: they have fair dispositions and advantages, and are more easie and ready to ferment into the greatest dearnesses, if all things else be answerable. Nature disposes them well towards it, but in this inquiry if we aske what duty is passed upon a Brother to a Brother even for being so? I answer, that religion and our parents and God and the laws appoint what measures they please; but nature passes but very

ry little, and friendship less; and this we see apparently in those Brothers who live asunder, and contract new relations, and dwell in other societies: There is no love, no friendship, without the intercourse of conversation: Friendships indeed may last longer then our abode together, but they were first contracted by it, and established by pleasure and benefit; and unlesse it be the best kinde of friendship (which that of Brothers in that meer capacity is not) it dyes when it wants the proper nutriment and support: and to this purpose is that which was spoken by Solomon: [*Better is a neighbour that is near, then a Brother that is far off*, Prov. 27. 10.] that is, although ordinarily Brothers are first possessed of the entries and fancies of friendship, because they are of the first

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first societies and conversations, yet when that ceases, and the Brother goes away, so that he does no advantage, no benefit of intercourse; the neighbour that dwells by me, with whom I converse at all, either he is my enemy, and does, and receives evil; or if we converse in worthinesses, and benefit and pleasant communication, he is better in the laws and measures of friendship, than my distant Brother. And it is observable, that [*Brother*] is indeed a word of friendship and charity, and of mutual endearment, and so is a title of the bravest society; yet in all the Scripture there are no precepts given of any duty and comport which Brothers, that is, the descendents of the same parents are to have one towards another in that capacity, and it is not

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not because their nearness is such that they need none : For parents and children are neerer, and yet need tables of duty to be described; and for Brothers, certainly they need it infinitely, if there be any peculiar duty; *Cain* and *Abel* are the great probation of that: and you know who said,

Fratrum quoque gratia rara est :

It is not often you shall see
Two Brothers live in amity.

But the Scripture which often describes the duty of Parents and Children, never describes the duty of Brothers; except where by *Brethren* are meant all that part of mankind who are tied to us by any vicinity and endearment of religion or country, of profession and family,

family, of contract or society, of love and the noblest friendships; the meaning is, that though fraternity alone be the endearment of some degrees of friendship, without choice and without excellency; yet the relation it self is not friendship, and does not naturally infer it; and that which is procured by it is but limited, and little; and though it may not pass into it, as other conversations may, yet the friendship is accidentall to it; and enters upon other accounts, as it does between strangers; with this only difference that Brotherhood does oftentimes assist the valuation of those excellencies for which we entertain our friendships. Fraternity is the opportunity and the preliminary disposition to friendship, and no more. For if my Brother be a fool or a vi-

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tious

tious person, the love to which nature and our first conversation disposes me, does not end in friendship, but in pity and fair provisions, and assistances; which is a demonstration that Brotherhood is but the Inclination and Address to friendship; & though I will love a worthy Brother more than a worthy stranger; (if the worthiness be equal,) because the relation is something, & being put into the scales against an equal worthiness must needs turn the ballance, as every grain will do in an even weight; yet when the relation is all the worthiness that is pretended, it cannot stand in competition with a friend: for though a *friend-Brother* is better than a *friend-stranger*, where the friend is equal, but the Brother is not: yet a Brother is not better than a friend;

friend; but as *Solomons* expression is, [there is a friend that is better than a Brother,] and to be born of the same parents is so accidental and extrinsic to a mans pleasure or worthiness, or spiritual advantages, that though it be very pleasing and useful that a Brother should be a friend, yet it is no great addition to a friend that he also is a Brother: there is something in it, but not much. But in short, the case is thus. The first beginnings of friendship serve the necessities; but choice and worthiness are the excellencies of its indearment and its bravery; and between a Brother that is no friend, and a friend that is no Brother, there is the same difference as between the disposition, and the act or habit: a Brother if he be worthy is the readiest and nearest to be a friend; but till he be

so, he is but the twilight of the day, and but the blossom to the fairest fruit of Paradise. A Brother does not alwayes make a friend, but a friend ever makes a Brother and more: And although nature sometimes finds the tree, yet friendship engraves the Image; the first relation places him in the garden, but friendship sets it in the Temple; and then only it is venerable and sacred: and so is Brotherhood when it hath the soul of friendship.

So that if it be asked, which are most to be valued, Brothers or friends; the answer is very easie; Brotherhood is or may be one of the kinds of friendship, and from thence only hath its value; and therefore if it be compared with a greater friendship must give place: But then it is not to be asked which

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which is to be preferred, a *Brother* or a *Friend*, but which is the better friend; *Memnon* or my *Brother*? For if my *Brother* sayes I ought to love him best, then he ought to love me best; * if he does, then there is a great friendship, and he possibly is to be preferred; if he can be that friend which he pretends to be, that is, if he be equally worthy: but if he sayes, I must love him only because he is my *Brother*, whether he loves me or no, he is ridiculous; and it will be a strange relation which hath no correspondent: but suppose it: and adde this also, that I am equally his *Brother* as he is mine, and then he also must love me whether I love him or no; and if he does not, he sayes, I must love

* Ut præstem
Pyladen, ali-
quis mihi
præstet Ore-
sten.

Hæc nan sit
verbis,
Marce, ut a-
meris, ama.
Mart. l. 6.
cp. II.

him though he be my Enemy; and so I must; but I must not love my Enemy though he be my Brother, more then I love my Friend; and at last, if he does love me for being his Brother, I confess that this love deserves love again; but then I consider, that he loves me upon an incompetent reason: for he that loves me only because I am his Brother, loves me for that which is no worthinesse; and I must love him as much as that comes to, and for as little reason; unlesse this be added, that he loves me first: but whether choice & union of souls, and worthinesse; of Manners and greatnesse of Understanding, and usefulnessse of conversation, and the benefits of Counsel, and all those endearments which make our lives pleasant, and our persons Dear, are not better & greater

ter reasons of love and Dearnesse then to be born of the same flesh, I think amongst wise persons needs no great inquiry. For fraternity is but a Cognation of bodies, but friendship is an Union of souls, which are confederated by more noble ligatures. My Brother, if he be no more, shall have my hand to help him; but unlesse he be my friend too, he cannot challenge my heart: and if his being my friend be the greater neerenesse, then *friend* is more then *Brother*; and I suppose no man doubts but that *David* lov'd *Jonathan* far more then he lov'd his Brother *Eliab*.

One inquiry more there may be in this affair, and that is, whether a friend may be more then Husband or Wife? to which I answer, that it can neither be reason-

able or just, prudent or lawfull: but the reason is, because the marriage is the Queen of friendships, in which there is a communication of all that can be communicated by friendship : and it being made sacred by vows and love, by bodies and souls, by interest and custome, by religion and by laws, by common counsels and common fortunes; it is the principal in the kind of friendship, and the measure of all the rest : And there is no abatement to this consideration, but that there may be some alloy in this, as in other lesser friendships, by the incapacity of the persons : if I have not chosen my friend wisely or fortunatly, he cannot be correlative in the best Union ; but then the friend lives as the soul does after death, it is in the state of separation, in which
the

the soul strangely loves the body and longs to be reunited ; but the body is a useles trunk and can do no ministeries to the soul ; which therefore prays to have the body reformed and restored, and made a brave and a fit companion: So must these best friends; when one is uselesse or unapt to the braveries of the princely friendship, they must love ever, and pray ever, and long till the other be perfected and made fit ; in this case there wants onely the body ; but the soul is still a relative, and must be so for ever.

A Husband and Wife are the best friends, but they cannot alwayes signifie all that to each other which their friendships would ; as the Sun shines not upon a Valley which sends up a thick vapour to cover his face ; and

though his beams are eternall, yet the emission is intercepted by the intervening cloud. But however, all friendships are but parts of this; a man must leave father and mother, and cleave to his Wife; that is [*the dearest thing in Nature is not comparable to the dearest thing in friendship:*] and I think this is argument sufficient to prove friendship to be the greatest band in the world; Adde to this, that other friendships are parts of this, they are marriages too, lesse indeed then the other, because they cannot, must not, be all that indearment which the other is; yet that being the principal, is the measure of the rest, and are all to be honoured by like dignities, and measured by the same rules, and conducted by their portion of the same Laws: But as friendships are

Mar-

Marriages of the soul, and of fortunes and interests, and counsels; so they are *brotherhoods* too; and I often think of the excellencies of friendships in the words of *David*, who certainly was the best friend in the world [*Ecce quam bonum & quam jucundum fratres habitare in unum:*] It is good and it is pleasant that Brethren should live like friends, that is, they who are any wayes relative, and who are any wayes; social and confederate, should also dwell in Unity and loving society; for that is the meaning of the word [Brother] in Scripture [It was my brother *Jonathan*, saith *David*: such Brothers contracting such friendships are the beauties of society, and the pleasure of life, and the festivity of minds: and whatsoever can be spoken of love, which is Gods eldest daughter

er

er, can be said of virtuous friendships; and though *Carneades* made an eloquent oration at *Rome* against justice, yet I never saw a Panagerick of malice, or ever read that any man was witty against friendship: Indeed it is probable that some men, finding themselves by the peculiarities of friendship excluded from the participation of those beauties of society which enamel & adorn the wise and the vertuous, might suppose themselves to have reason to speak the evill words of envie and detraction: I wonder not; for all those unhappy soules which shall finde heaven gates shut against them, will think they have reason to murmur and blaspheme: The similitude is apt enough, for that is the region of friendship; and love is the light of that glorious Country

tre, but so bright that it needs no Sun. Here we have fine and bright rayes of that celestial flame; and though to all mankind the light of it is in some measure to be extended, like the treasures of light dwelling in the South; yet a little doth illustrate and beautifie the North; yet some live under the line; and the beams of friendship in that position are imminent and perpendicular.

I know but one thing more in which the communications of friendship can be restrained; and that is, in friends and enemies: *Amicus amici, amicus meus non est*: My friends friend is not alwayes my friend; nor his enemy mine; for if my friend quarrel with a third person with whom he hath had no friendships upon the account of interest; if that third person be
my

my friend, the noblenesse of our friendships despises such a quarrel; and what may be reasonable in him, would be ignoble in me; sometimes it may be otherwise, and friends may marry one anothers loves and hatreds, but it is by chance if it can be just; and therefore *because it is not alwayes right, it cannot be ever necessary.*

In all things else, let friendships be as high and expressive till they become a Union, or that friends, like the Molionidæ, be so the same that the flames of their dead bodies made but one Pyramis; no charity can be reproved; and such friendships which are more then shadows, are nothing else but the rayes of that glorious grace drawn into one centre, and made more active by the Union; and the proper significations are well represented

sented in the old Hieroglyphic, by which the Ancients depicted friendship, In the beauties and strength of a young man, bare headed, rudely clothed, to signify its activity, and lastingness, readiness of action, and aptness to do service; Upon the fringes of his garment was written, *Mors est vita*, as signifying that in life and death the friendship was the same; on the forehead was written, *Summer and Winter*, that is, prosperous & adverse accidents and states of life; the left arm and shoulder was bare and naked down to the heart, to which the finger pointed; and there was written, *longè & propè*: by all which we know that friendship does good far and near, in Summer and in Winter, in life and death, and knows no difference of state

state or accident, but by the variety of her services : and therefore ask no more to what we can be oblig'd by friendship ; for it is every thing that can be *honest* and *prudent*, *useful* and *necessary*.

For this is all the allay of this universality ; I may do any thing, or suffer any thing, that is *wise* or *necessary*, or greatly *beneficial* to my friend, and that *in any thing*, in which I am *perfect master* of my *person* and *fortunes*. But I would not in bravery visit my friend when he is sick of the plague, unless I can do him good equal at least to my danger, but I will procure him Physicians and Prayers, all the assistances that he can receive, and that he can desire, if they be in my power : and when he is dead, I will not run into his grave and be stifled with his earth ;
but

And measures of Friendship. 89

but I will mourn for him, and performe his will, and take care of his relatives, and doe for him as if he were alive; and I think that is the meaning of that hard saying of a Greek Poet.

Λυθρήντ' ἀλλήλοισιν ἀπόσπευθεν ὤμεν ἐταῖροι
Πλὴν γέτε σαρτὸς χρήματ' ἐς κόρη;

To me though distant let thy
friendship fly,
Though men be mortal, friend-
ships must not dy.
Of all things else ther's great socie-
ty.

Of such immortal abstracted pure
friendships indeed there is no
great plenty; and to see brothers
hate each other, is not so rare as to
see them love at this rate. *The
dead and the absent have but few
friends,*

friends, say the Spaniards; but they who are the same to their friend *ἀπόγονοι*, when he is in another Country, or in another World, these are they who are fit to preserve the sacred fire for eternall sacrifices, and to perpetuate the memory of those exemplar friendships of the best men which have filled the world with history and wonder: for in no other sense but this, can it be true; that friendships are pure loves, regarding to doe good more then to receive it: He that is a friend after death, hopes not for a recompense from his friend, and makes no bargain either for fame or love; but is rewarded with the Conscience or satisfaction of doing bravely: but then this is demonstration, that w they choose friends best who take d persons so worthy that can and re will

will do so: This is the profit and
usefulnesse of friendship; and he
that contracts such a noble Union
must take care that his friend is
such who can and will; but hopes
that himself shall be first used, and
put to act it: I will not have such a
friendship that is good for nothing,
but I hope I shall be on the giving
and assisting part; and yet if both
the friends be so noble, and hope
and strive to do the benefit, I can-
not well say which ought to yield;
and whether that friendship were
braver that could be content to be
unprosperous, so his friend might
have the glory of assisting him;
or that which desires to give assist-
ances in the greatest measures of
friendship: but be that chooseth a
worthy friend that himself in the
dayes of sorrow and need might
receive the advantage, hath no ex-
cuse,

92 *A Discourse of the Nature*
cuse, no pardon, unlesse himsele
be as certaine to doe assistances
when evill fortune shall require
them. The summe of this answer
to this inquiry, I give you in a pair
of Greek verses.

Ἰσοι θεῶ σὸν τῆς φίλος τιμὴν θέλει.
ἐν τοῖς κακοῖς ὃ τὰς φίλους ἐνεργεῖται.

Friends are to friends as lesser
Gods, while they
Honour and service to each other
pay.

But when a dark cloud comes,
grudge not to lend
Thy head, thy heart, thy Fortune
to thy friend.

3. The last inquiry is, *how friend-
ships are to be conducted?* That is,
what are the duties in presence and in
absence; whether the friend may not
desire

And measures of Friendship. 93

desire to enjoy his friend as well as his friendship? The answer to which in a great measure depends upon what I have said already: and if friendship be a charity in society, and is not for contemplation and noise, but for material comforts, & noble treatments and usages, there is no peradventure, but that if I buy land, I may eat the fruits; and if I take a house, I may dwell in it; and if I love a worthy person, I may please my selfe in his society: and in this there is no exception, unlesse the friendship be between persons of a different sex: for then not onely the interest of their religion, and the care of their honor, but the worthinesse of their friendship requires that their intercourse be prudent and free from suspicion and reproach: and if a is obliged to bear a calamity so he
secure

secure the honour of his friend, it will concern him to conduct his intercourse in the lines of a virtuous prudence, so that he shall rather lose much of *his own comfort*, then the any thing of *her honour*; and in this case, the noises of people are so to be regarded, that next to innocence they are the principal. But when by caution and prudence and severe conduct, a friend hath done all that he or she can to secure fame and honourable reports; after this, their noises are to be despised; they must not fright us from our friendships, nor from her fairest enter courses; *I may lawfully pluck the clusters from my own vine, though he that walks by calls me thief.*

But by the way (Madam) you may see how much I differ from the morosity of those Cynics who would

not

not admit your sex into the community of a noble friendship. I believe some Wives have been the best friends in the world; and few stories can out-do the noblenesse and piety of that Lady that suck'd the poisonous purulent matter from the wound of our Brave Prince in the holy land, when an Assasine had pierc'd him with a venom'd arrow; and if it be told that women cannot retaine counsell, and therefore can be no brave friends; I can best confute them by the story of *Porcia*, who being fearful of the weaknesse of her sex, stabb'd her selfe in the thigh, to try how she could bear pain; and finding herself constant enough to that sufferance, gently chid her *Brutus* for not daring to trust her, since now she perceived that no torment could wrest that secret

secret from her, which she hoped might be intrusted to her. If there were-not more things to be said for your satisfaction, I could have made it disputable whether have been more illustrious in their friendships, men or women? I cannot say that Women are capable of all those excellencies by which men can oblige the world; and therefore a femal friend, in some cases, is not so good a counsellor as a wise man, and cannot so well defend my honour; nor dispose of reliefs and assistances, if she be under the power of another: but a woman can love as passionately, and converse as pleasantly, and retain a secret as faithfully, and be useful in her proper ministeries; and she can die for her friend as well as the bravest Roman Knight; and we find that some persons have

have engag'd themselves as far as death upon a lesse interest then all this amounts to; such were the *εὐχολομαῖοι*, as the Greeks call them, the Devoti of a prince or General, the Assassines amongst the *Saracens*, the *Σολιδένοι* amongst the old *Galatians*: they did as much as a friend could do; and if the greatest services of a friend, can be payed for by an ignoble price, we cannot grudge to vertuous and brave women, that they be partners in a noble friendship, since their constation and returns can adde so many moments to the felicity of our lives: and therefore, though a Knife cannot enter so far as a Sword, yet a Knife may be more useful to some purposes; and in every thing, except it be against an enemy. A man is the best friend in trouble, but a woman may be equal to him in the dayes of joy:

a woman can as well increase our comforts, but cannot so well lessen our sorrows: and therefore we do not carry women with us when we go to fight; but in peacefull Cities and times, vertuous women are the beauties of society, and the prettynesses of friendship.

And when we consider that few persons in the world have all those excellencies by which friendship can be usefull & illustrious, we may as well allow women as men to be friends; since *they* cannot have all which can be necessary and essentiall to friendships, and *these* cannot have all by which friendships can be accidentall improved; in all some abatement will be made; and we shall do too much dishonour to women, if we reject them from friendship because they are not perfect: for if friendships we admit imperf

men, because no man is perfect :
ourne that does reject women finds
ell fault with them because they are
ore not more perfect then men, which
use either does secretly affirme that
ce they ought and can be perfect, or
ouse it openly accuses men of inju-
ty, vice and partiality.

ip. I hope you will pardon me that
few I am a little gone from my under-
all taking, I went aside to wait upon
ich the women and to do countenance
trito their tender vertues: I am now
ne return'd, and, If I were to do the
car office of a guide to uninstructed
ary friends, would adde the particu-
andars following; Madam, you need
ich not read them now, but when any
all friends come to be taught by your
ent precept and example, how to con-
to verse in the noblest conjugations,
f you may put these into better
be words, and tell them.

if r. That the first law of friend-
rfe E 2 ship

ship is, they must neither ask of their friend what is Undecent; nor grant it if themselves be askt. For it is no good office to make my friend more vitious or more a fool; I will restrain his folly, but not nurse it; I will not make my groom the officer of my lust and vanity. There are villains who sell their souls for bread, that offer sin and vanity at a price: I should be unwilling my friend should know I am vitious; but if he could be brought to minister to it, he is not worthy to be my friend: and if I could offer it to him, I do not deserve to claspe hands with a vertuous person.

2. Let no man choose him for his friend whom it shall be possible for him ever after to hate; for though the *society* may justly be interrupted, yet *love* is an immortal thing; and I will never despise him whom I could once think worthy

worthy of my love. A friend that proves not good is rather to be suffered, then enmities be entertained; and there are some outer offices of friendship, and little drudgeries, in which the lesse worthy are to be employed; and it is better that he be below stairs, then quite thrown out of doors.

3. There are two things which a friend can never pardon, a treacherous blow, and the revealing of a secret, because these are against the nature of friendship; they are the adulteries of it, and dissolve the Union; and in the matters of friendship, which is the marriage of souls, these are the proper causes of divorce: and therefore I shall adde this only, that *secrecy* is the *chastity of friendship*; and the publication of it is a prostitution and direct debauchery; but a secret, treacherous wound is a perfect

and unpardonable Apostacy. I remember a pretty apologue that *Bromiard* tells. A Fowler in a sharp frosty morning having taken many little birds for which he had long watched, began to take up his nets, and nipping the birds on the head laid them down. A young thrush espying the tears trickling down his cheeks by reason of the extreame cold, said to her mother, that certainly the man was very merciful and compassionate that wept so bitterly over the calamity of the poor Birds. But her Mother told her more wisely, that she might better judge of the mans disposition by his hand then by his eye; and if the hands do strike treacherously, he can never be admitted to friendship, who speaks fairly and weeps pitifully. Friendship is the greatest honesty and ingenuity in the world.

4. Never accuse thy friend, nor believe him that does: if thou dost, thou hast broken the skin; but he that is angry with every little fault breaks the bones of friendship: and when we consider that in society and the accidents of every day, in which no man is constantly pleased or displeased with the same things; we shall finde reason to impute the change unto our selves; and the emanations of the Sun are stil glorious, when our eyes are sore: and we have no reason to be angry with an eternal light, because we have a changeable and a mortal faculty. But however, do not think thou didst contract alliance with an Angell, when thou didst take thy friend into thy bosome; he may be weak as well as thou art; and thou mayst need pardon as well as he; and *that man loves flattery more then friendship, who would not*
onely

onely have his friend, but all the contingencies of his friend, to humour him.

5. Give thy friend counsel wisely and charitably, but leave him to his liberty whether he will follow thee, or no: and be not angry if thy counsell be rejected: for, *advice is no Empire*; and he is not my friend

μήπορ' ἐπὶ σμικρᾷ προ-
φάσει φίλον ἀνδρὶ ἀπο-
λείπει

Πειθόμενῳ χαλεπῇ
Κύρνε διαβολῇ

Εἰπὺς ὁ μαρτυρῶν φι-
λον ἐπὶ πάντι χαλῶντο

Ὅυπορ' ἐν ἀλλήλοις
ἄρδμεν ἐν τε φίλοι.

Theol.

that will be my Judge, whether I will or no. *Neoptolemus* had never been honoured with the victory & spoils of *Troy*, if he had

attended to the teares and counsell of *Lycomedes*, who being afraid to venture the young man fain would have had him sleep at home safe in his little island. He that gives advice to his friend, & *exacts obedience* to it, does not the kindness and ingenuity of a friend, but the office and

and pertnesse of a School-master.

6. Never be a Judge between thy friends in any matter where both set their hearts upon the victory: if strangers or enemies be litigants, what ever side thou favourest, thou gettest a friend; but when friends are the parties, thou lovest one.

7. Never comport thy selfe so, as that thy friend can be afraid of thee: for then the state of relation alters, when a new and troublesome passion supervenes. *O D E R-
UNT quos METUUNT.* Perfect love casteth out fear, and no man is a friend to a Tyrant; but that friendship is Tyranny, where the love is changed into fear, equality into empire, society into obedience; for then all my kindnesse to him also will be no better then flattery.

8. When you admonish your friend, let it be without bitterness; when you chide him, let it be without

out reproach; when you praise him let it be with worthy purposes, and for just causes, and in friendly measures; too much of that is flattery, too little is envy; if you do it justly you teach him true measures: but when others praise him, rejoyce, though they praise not thee; and remember that if thou esteem'st his praise to be thy disparagement, thou art envious, but neither just nor kind.

9. When all things else are equal, preferre an old friend before a new. If thou meanest to spend thy friend, and make a gain of him till he be weary, thou wilt esteem him as a beast of burden, the worse for his age: but if thou esteamest him by noble measures, he will be better to thee by thy being used to him, by tryall and experience, by reciprocation of indearments, and an habitual worthinesse. An old

And measures of Friendship. 107

old friend is like old wine, which when a man hath drunk he doth not desire new, because he saith that the old is better. But every old friend was new once; and if he be worthy keep the new one til he be come old.

10. After all this, treat thy friend nobly, love to be with him, do to him all the worthinesses of love & fair endearment, according to thy capacity and his; bear with his infirmities til they approach towards being criminal; but never dissimble with him, never despise him, never leave him.

* Give him gifts
and upbraid him
not, || and refuse

* *Extra fortunam est
quicquid donatur amicis
Quas dederis solas
semper habebis opes.*

Marr. l. 5. ep. 43.

*Et tamen hoc vitium, sed non leve, sit licet unum,
Quod colit ingratas pauper amicitias.
Quis largitur opes veteri, fidoque sodali. ep. 19.
Non bellè quædam faciunt duo: sufficit unus
Huic operi: si vis ut loquar ipse tace.*

*Crede mihi, quamvis ingentia, Posthume, dones
Auctores pereunt garrulitate sui.*

ep. 53.

not his kindnesſes, & be ſure never to deſpiſe the ſmallneſs, or the impropriety of them. *Confirmatur amor beneficio accepto*: A gift (ſaith *Solomon*) ſtreetneſh friendſhips; for as an eye that dwells long upon a ſtarre muſt be reſreſhed with leſſer beauties, and ſtrengthened with greens and looking-glaſſes, leſt the ſight become amazed with too great a ſplendor; ſo muſt the love of friends ſometimes be reſreſhed with material & low Careſſes; leſt by ſtriving to be *too divine* it becomes *leſſe humane*: It muſt be allowed its ſhare of *both*: It is *humane* in giving pardon and faire conſtruction, and openeſſe and ingenuity, and keeping ſecrets; it hath ſomething that is *Divine*, becauſe it is *beneficent*; but *much*, becauſe it is *Eternall*.

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TWO LETTERS,
To
PERSONS
Changed in their
RELIGION.

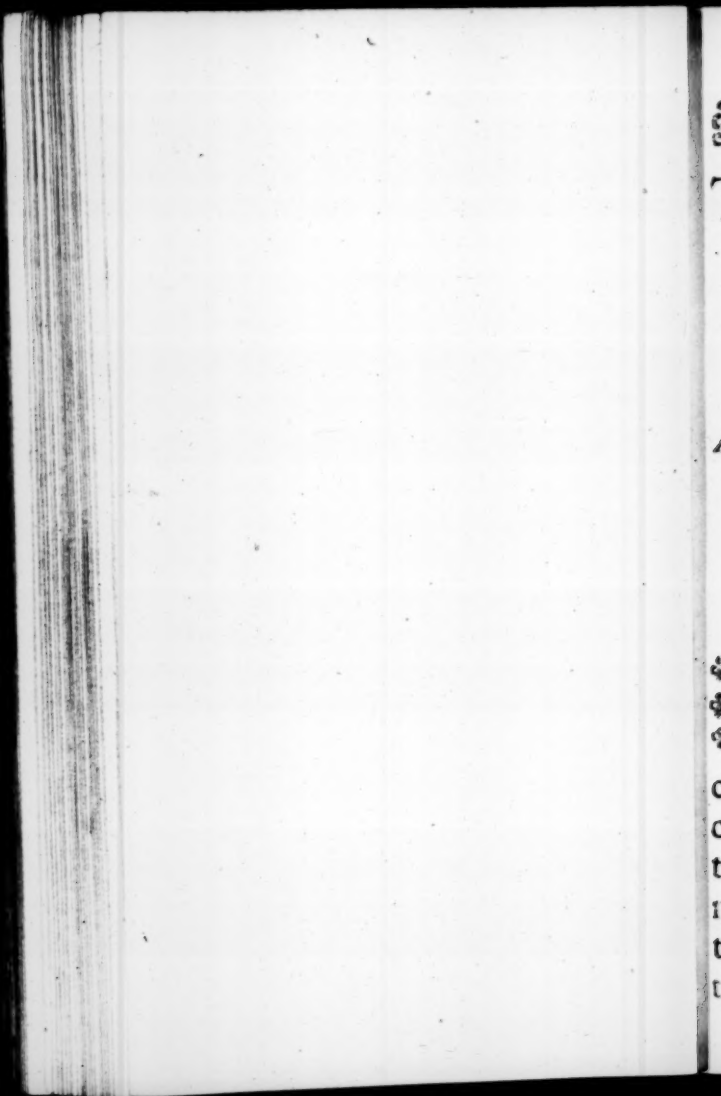
The first, written to a Gentlewo-
man, newly seduced to the
Church of *ROME*.

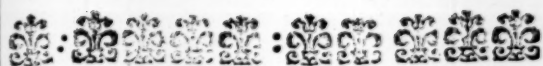
The Second, to a Person of Quali-
ty, newly Converted to the
Church of *ENGLAND*.

by *J. E. R. TAYLOR D. D.* Lord
Bishop of *Down and Connor*

LONDON

Printed for *R. Royson*, in *Ivy-*
Lane. 1662.





Two Letters to Persons changed in their *R E L I G I O N.*

A Copy of the First Letter, written to a Gentlewoman newly seduced to the church of Rome.

M. B.

Was desirous of an opportunity in *London* to have discoursed with you concerning something of neereſt concernment to you; but the multitude of my little affairs hindred me, and have brought upon you this trouble to read a long Letter, which yet I hope you will be

more willing to do, because it comes from one who hath a great respect to your person, and very great charity to your soul: I must confess that I was on your behalfe troubled when I heard you were fallen from the Communion of the Church of *England*, & entered into a voluntary, unnecessary schism, and departure from the Laws of the King, and the Communion of those with whom you have alwayes lived in charity, going against those Laws, in the defence and profession of which your Husband died, going from the Religion in which you were baptized, in which for so many years you lived piously and hoped for Heaven, and all this without any sufficient reason, without necessity or just scandall ministred ot you; and to aggravate all this, you

changed in their Religion. III

did it in a time when the Church of *England* was persecuted, when she was marked with the Characteristics of her Lord, the marks of the Crosse of Jesus, that is, when she suffered for a holy cause and a holy conscience, when the Church of *England* was more glorious then at any time before; Even when she could shew more Martyrs and Confessors then any Church this day in Christendome, even then when a King died in the profession of her Religion, and thousands of Priests, learned and pious men, suffered the spoyling of their goods, rather then they would forsake one Article of so excellent a Religion; so that seriously it is not easily to be imagined that any thing should move you, unless it be that which troubled the perverse Jewes, and the

Heathen Greeks, *Scandalum crucis*, the scandal of the Crosse; You stumbled at that Rock of offence, You left us because we were afflicted, lessened in outward circumstances and wrapped in a cloud; but give me leave onely to reminde you of that sad saying of the Scripture, that you may avoid the consequent of it; *They that fall on this stone shall be broken in pieces, but they on whom it shall fall shall be grinded to powder.* And if we should consider these things but prudently, it is a great Argument that the sons of our Church are very conscientious and just in their perswasions, when it is evident that we have no temporal end to serve, nothing but the great end of our souls, all our hopes of preferment are gone, all secular regards, only we still have truth
on

on our sides, we are not willing with the loss of truth to change from a persecuted to a prosperous church, from a reformed to a Church that wil not be reformed; lest we give scandal to good people that suffer for a holy conscience, and weaken the hands of the afflicted; of which if you had bin more careful, you would have remained much more innocent.

But I pray give me leave to consider for you, because you in your change considered so little for your self, what fault, what false doctrine, what wicked or dangerous proposition, what defect, what amisse did you finde in the Doctrine & Liturgy and Discipline of the Church of *England*?

For its doctrine, It is certain it professes the belie^r of all that is written in the Old and

New Testament, all that which is in the three Creeds, the Apostolical, the Nicene, and that of *Athanasius*, and whatsoever was decreed in the four General Councils, or any other truly such; and whatsoever was condemned in these, our Church hath legally declared it to be heresie. And upon these accounts above four whole ages of the Church went to Heaven; they baptized all their Catechumens into this faith, their hopes of Heaven was upon this & a good life, their Saints & Martyrs lived and died in this alone, they denied Communion to none that professed this faith. This is the Catholick faith, so faith the Creed of *Athanasius*; and unlesse a company of men have power to alter the faith of God, whosoever live and die in this faith, are intirely

Catholick

Chatholik and christian. So that the Church of *England* hath the same faith, without dispute, that the Church had 400. or 500. yeares; and therefore there could be nothing wanting hereto, saving faith, if we live according to our belief.

2. *For the Liturgie of the Church of England*, I shall not need to say much, because the case will be very evident; First, Because the disputers of the Church of *Rome* have not been very forward to object any thing against it, they cannot charge it with any evill: 2 Because, for all the time of King *Edward 6.* and till the 11th year of *Q. Elizabeth*, your people came to our Churches, and prayed with us, till the Bull of *Pius Quintus* came out, upon temporal regards, and made a Schisme by forbidding the Queens Subjects to pray as by

Law was here appointed, though the prayers were good and holy as themselves did believe. That Bull enjoyned recusancy, and made that which was an Act of rebellion and disobedience, and schism, to be the Character of your Roman Catholiques. And after this, what can be supposed wanting in order to salvation? We have the Word of God, the faith of the Apostles, the Creeds of the Primitive Church, the Articles of the four first general Councils, a holy Liturgy, excellent prayers, perfect Sacraments, Faith and Repentance, the ten Commandements, and the Sermons of Christ, and all the precepts and counsells of the Gospel; We teach the necessity of good works, and require and strictly exact the severity of a holy life; we live in obedience to God,
and

and are readie to dy for him, and do so when he requires us so to do; We speak honour of his most holy Name, we worship him at the mention of his Name, we confesse his attributes, we love his Servants, we pray for al men, we love al Christians, even our most erring Brethren, we confesse our sins to God and to our Brethren whom we have offended, and to Gods Ministers in cases of scandal, or of a troubled Conscience, We communicate often, We are enjoyned to receive the holy Sacrament thrice every yeer at least; Our Priests absolve the penitent, our Bishops ordain Priests, & confirm baptized persons, and blesse their people, and intercede for them; and what could here be wanting unto Salvation? what necessity forced you from us? I dare not suspect

suspect it was a temporal regard that drew you away, but I am sure, it could be no spiritual.

But now that I have told you and made you to consider from whence you went, give me leave to represent to you, and tell you whither you are gone, that you may understand the nature and conditions of your change: For do not think your self safe, because they tell you, you are come to the Church; you are indeed gone from one Church to another, from a better to a worse, as will appear in the induction; the particulars of which before I reckon, give me leave to give you this advice; if you mean in this affair to understand what you do, it were better you inquire, what your Religion is, then what your Church is; for that which is a true Religion to
day

day, will be so to morrow and for ever; but that which is a holy Church to day, may be hereticall at the next change, or may betray her trust, or obtrude new Articles in contradiction to the old, or by new interpretations may elude ancient truths, or may change your Creed, or may pretend to be the Spouse of Christ, when she is idolatrous, that is, adulterous to God; Your Religion is that which you must, and therefore may competently understand; You must live in it, and grow in it, and govern all the actions of your life by it; and in all questions concerning the Church, you are to choose your Church by the Religion; and therefore this ought first and last is, to be inquired after, Whether the Roman Church be the Catholick Church, must depend upon so many

ny uncertain inquiries, is offered to be proved by so long, so tedious a method, hath so many intrigues and Labyrinths of Question, and is (like a long line) so impossible to be perfectly straight, & to have no declination in it when it is held by such a hand as yours, that unlesse it be by material inquiries into the Articles of the Religion, you can never hope to have just grounds of confidence. In the meane time you can consider this; if the Roman Church were the Catholicke, that is, to exclude all that are not of her communion, then the Greek Churches had as good turn Turks as remain damned Christians; and all that are in the communion of all the other Patriarchal Churches in Christendome, must also perish like Heathens; which thing before any man can
believe

believe, he must have put off all reason, & all modesty, & all charity; And who can with any probability think, that *the Communion of Saints* in the Creed is nothing but the *Communion of Roman Subjects*, and the Article of the Catholike Church was made to dispark the inclosures of *Jerusalem*, but to turn them into the pale of *Rome*, & the Church, is as Limited as ever it was, save only that the Synagogue is translated to *Rome*, which I think you wil easily believe, was a Proposition the Apostles understood not. But though it be hard to trust it, it is also so hard to prove it, that you shall never be able to understand the measures of that question, and therefore your salvation can never depend upon it. For no good or wise Person can beleieve that God hath tyed our salvation to impossible

sible measures, or bound us to an Article that is not by us cognoscible, or intends to have us conducted by that which we cannot understand; and when you shall know that learned men, even of the Roman party, are not agreed concerning the Catholicke Church, that is infallibly to guide you, some saying that it is the virtual Church, that is, the Pope; some, that it is the representative Church, that is, a Councel; Some, that it is the Pope and the Councel, the virtuall Church and the representative Church together; Some, that neither of these, nor both together are infallible; but only, the essential Church, or the diffusive Church is the Catholique, from whom we must at no hand dissent; you will quickly finde your self in a Wood, and
uncertain

uncertain whether you have more then a word in exchange for your soul, when you are told you are in the Catholike Church. But I will tel you what you may understand, and see, and feel, something that your self can tell whether I say true or no, concerning it. You are now gone to a Church that protects it selfe by arts of subtilty and arms, by violence & persecuting all that are not of their minds to a Church in which you are to be a Subject of the King, so long as it pleases the Pope : In which you may be dissolved from your Vows made to God, your Oaths to the King, your promises to men, your duty to your parents, in some cases: a Church in which men pray to God, and to Saints in the same Forme of words in which they pray to God, as you may see
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in the Offices of Saints, and particularly of our Lady: a Church, in which men are taught by most of the principal Leaders to worship Images with the same worship with which they worship God and Christ, or him or her whose Image it is, and in which they usually picture God the Father, and the holy Trinity, to the great dishonour of that sacred mystery, against the doctrine and practise of the Primitive Church, against the expresse doctrine of Scripture, against the honour of a divine attribute: I mean, the Immenſity and ſpirituality of the divine Nature; you are gone to a Church that pretends to be intallible, and yet is infinitely deceived in many particulars, and yet endures no contradiction, and is impatient her children ſhould inquire into
any

any thing her Priests obtrude. You are gone from receiving the whole Sacrament, to receive it but halfe; from Christs Institution to a humane invention, from Scripture to uncertain Traditions, and from ancient Tradition, to new pretences, from prayers which ye understood to prayers which you understand not, from confidence in God to rely upon creatures, from intire dependance upon inward acts, to a dangerous temptation of resting too much in outward ministeries, in the external works of Sacraments, & of Sacramentals: You are gon from a church whose worshipping is simple, Christian and Apostolical, to a Church where mens consciences are loaden with a burthen of Ceremonies greater then that in the dayes of the Jewish Religion (for the Ceremonial
of

of the Church of *Rome* is a great Book in Folio) greater I say than all the Ceremonies of the Jews contained in *Leviticus*, &c. You are gone from a church where you were exhorted to read the Word of God, the holy Scriptures from whence you found instruction, institution, comfort, reproofe, a treasure of all excellencies, to a Church that seals up that fountain from you, and gives you drink by drops out of such Cisterns as they first make, and then stain, and then reach out: and if it be told you that some men abuse Scripture, it is true for if your Priests had not abused the Scripture, they could not thus have abused you; but there is no necessity they should, and you need not, unless you list; any more then you need to abuse the Sacraments

ments or decrees of the Church, or the messages of your friend, or the Letters you receive, or the Lawes of the Land, all which are liable to be abused by evil persons, but not by good people and modest understandings. It is now become a part of your religion to be ignorant, to walk in blindness, to believe the man that hears your Confessions, to hear none but him, not to hear God speak but by him, and so you are liable to be abused by him, as he please, without remedy. You are gone from us, where you were onely taught to worship God through Jesus Christ, and, now you are taught to worship Saints and Angels, with a worship at least dangerous, in some things proper to God; for your Church worships the Virgin *Mary* with burning incense and candles to
her

her, and you give her presents which by the consent of all Nations us'd to be esteemed a worship peculiar to God, and it was the same thing which was condemned for Heresie in the *Collyridians* who offered a Cake to the Virgin *Mary*: A Candle and a Cake make no difference in the worship; and your joyning God and the Saint in your worship and devotions, is like the device of them that fought for King and Parliament the latter destroys the former. I will trouble you with no more particulars, because if these move you not to consider better, nothing can.

But yet I have two things more to adde, of another nature, one of which at least may prevail upon you, whom I suppose to have a tender and a Religious Conscience.

The first is, That all the points of difference between us and your Church are such as do evidently serve the ends of Covetousnesse and ambition, of power and riches, and so stand vehemently suspected of design, and art, rather than truth of the Article and designs upon Heaven. I instance in the Popes power over Princes, and all the world; his power of dispensation, The exemption of the Clergy from jurisdiction of Princes, The Doctrine of Purgatory and indulgences, which was once made meanes to raise a portion for a Lady, the Niece of Pope Leo the tenth; The Priests power now advanced beyond authority of any warrant from Scripture, a doctrine to bring absolute obedience to the Papacy; but because this is possibly too nice for you to suspect

pect or consider; that which I am sure ought to move you is this;

That you are gone to a religion in which though through Gods grace prevailing over the follies of men, there are I hope, & charitably suppose, many pious men that love God, and live good lives; yet there are very many doctrines taught by your men, which are very ill friends to a good life. I instance in your indulgences and pardons, in which vicious men put a great confidence, and rely greatly upon them. The doctrine of Purgatory, which gives countenance to a sort of Christians who live halfe to God, and halfe to the world, and for them this doctrine hath found out a way that they may go to Hell and Heaven too. The Doctrine that the Priests absolution can vi

turn

turne a trifling repentance into a perfect and a good, and that suddenly too, and at any time even on our death-bed, or the minute before your death, is a dangerous heap of false-hoods, and gives license to wicked people, and teaches men to reconcile a wicked debauched life, with the hopes of Heaven. And then for penances and temporal satisfaction, which might seem to be as a plank after the shipwrack of the duty of Repentance, to keep men in awe, and to preserve them from sinking in an Ocean of Impiety, it comes to just nothing by your doctrine; for there are so many easie wayes of Indulgences and getting pardons, so many confraternities, stations, priviledg'd Altars, little Offices, *Agnus Dei's*, amulets, hallowed devices, swords, roses, hats, Church-yards

yards, and the fountain of these annexed indulgences, the Pope himself, and his power of granting what, and when, and to whom he list, that he is a very unfortunate man that needs to smart with penances; and after all, he may choose to suffer any at all, for he may pay for them in purgatory if he please, & he may come out of purgatory upon reasonable terms, in case he should think it fit to go thither; so that all the whole duty of *Repentance* seems to be destroyed with devices of men that seek power and gain, and finde error and folly; insomuch that if I had a mind to live an evil Life, and yet hope for heaven at last, I would be of your Religion above any in the world.

But I forget I am writing a Letter: I shall therefore desire you to consider

consider upon the premises, which is the safer way: for surely it is lawfull for a man to serve God without Images; but that to worship Images is lawfull, is not so sure. It is lawful to pray to God alone, to confesse him to be true, and every man a Lyar; to call no man Master upon Earth, but to rely upon God, teaching us; But it is at least hugely disputable, and not at all certain, that any man, or society of men, can be infallible, that we may put our trust in Saints, in certain extraordinary Images, or burn incense or offer consumptive oblations to the Virgin *Mary*, or make vows to persons of whose state or place or Capacities, or Condition, we have no certain revelation: we are sure we do well when in the Holy Communion we worship God

G 2

and

134 *Two Letters, to Persons*
and Jesus Christ our Saviour; but
they who also worship what
seems to be bread, are put to
strange shifts to make themselves
believe it to be Lawful. It is cer-
tainly Lawful to believe what we
see and feel; but it is an unnatural
thing upon pretence of Faith to
disbelieve our eyes, when our
sense and our Faith can better be
reconciled; as it is in the question
of the real presence, as it is taught
by the Church of *England*.

So that unless you mean to pre-
fer a danger before safety, tempta-
tion to unholiness, before a severe
and a holy Religion, unless you
mean to lose the Benefit of your
prayers, by praying what you
perceive not, and the Benefit of
the Sacrament in great degrees
by falling from Christ's Instituti-
on, and taking half instead of all;
unless

unless you desire to provoke God to jealousy by Images, and Man to jealousy in professing a religion, in which you may in many cases have leave to forfeit your faith and lawful trust, unless you will still continue to give scandal to those good people with whom you have lived in a common religion, and weaken the hearts of God's afflicted ones: unless you will choose a Catechism without the second Commandment, and a faith that grows bigger or less as men please, and a hope that in many degrees relies on men and vain confidences, and a Charity that damns all the world but your selves: unless you will do all this; that is, suffer an abuse in your prayers, in the Sacrament, in the Commandments, in Faith, in Hope, in Charity, in the Communion

nion of Saints, and your duty to your Supream ; you must return to the bosom of your Mother the Church of *England* from whence you have fallen, rather weakly than maliciously; and I doubt not but you will finde the comfort of it all your Life, and in the day of your Death, and in the day of Judgment. If you will not, yet I have freed mine own soul, and done an act of duty and charity, which at least you are bound to take kindly, if you will not entertain it obediently.

Now let me add this, that although most of these objections are such things which are the open and avowed doctrines or practises of your Church, and need not to be proved, as being either notorious or confessed: Yet if any of your Guides shall seem to question

question any thing of it, I will bind my self to verify it to a tittle, and in that sence too which I intend them; that is, so as to be an objection obliging you to return, under the pain of folly, or heresie, or disobedience, according to the subject matter. And though I have propounded these things now to your consideration, yet if it be desired, I shal represent them to your eye, so that even your self shall be able to give sentence in the behalf of truth. In the mean time, give me leave to tell you of how much folly you are guilty, in being moved by such mock arguments as your men use when they meet with women and tender consciences, and weaker understandings.

The first is, Where was your Church before *Luther*? Now if

you had called upon them to speak something against your religion from Scripture, or right reason, or universal Tradition, you had been secure as a Tortoise in her shell; a Cart pressed with sheaves could not have oppressed your cause, or person: though you had confessed you understood nothing of the mysteries of succession doctrinal or personal. For if we can make it appear, that our Religion was that which Christ and his Apostles taught, let the world suffer what eclipses or prejudices can be supposed, let it be hid like the holy fire in the captivity, yet what Christ and his Apostles taught us is eternally true, and shall by some means or other be conveyed to us: Even the enemies of truth have been Conservators of that truth by which

which we can confute their errors. But if you still ask, where it was before *Luther*? I answer, it was there where it was after, even in the Scriptures of the Old and New Testament; and I know no warrant for any other religion: and if you will expect I should shew any society of men who professed all the doctrines which are now expressed in the Confession of the Church of *England*; I shall tell you it is unreasonable, because some of our truths are now brought into our publick confessions, that they might be oppos'd against your errors: before the occasion of which, there was no need of any such confessions, till you made many things necessary to be professed, which are not lawful to be believed. For if we believe your superinduc'd follies,

we shall do unreasonably, unconscionably, and wickedly: but the questions themselves are so useless, abstracting from the accidental necessity which your follies have brought upon us, that it had been happy if we had never heard of them more than the Saints and Martyrs did in the first ages of the Church. But because your Clergy have invaded the liberty of the Church, and multiplied the dangers of damnation, and pretend new necessities, and have introduc'd new Articles, and affright the simple upon new pretensions, and slight the very institution and the Commands of Christ and of the Apostles, and invent new sacramentals, constituting Ceremonies of their owne head, and promise grace along with the use of them, as if they
were

changed in their Religion. 141

were not Ministers but Lords of the Spirit, and teach for doctrines the commandments of men, and make void the commandment of God by their tradition, and have made a strange body of Divinity; therefore it is necessary that we should immure our faith by the refusal of such vain and superstitious dreams: but our faith was compleated at first, it is no other than that which was delivered to the Saints, and can be no more for ever.

So that it is a foolish demand to require that we should shew, before *Luther*, a systeme of Articles declaring our sence in these questions. It was long before they were questions at all; and when they were made questions, they remained so a long time, and when by their several pieces they were

were determined, this part of the Church was oppressed with a violent power, and when God gave opportunity, than the yolk was broken; and this is the whole progress of this affair. But if you will still insist upon it, then let the matter be put into equal ballances, and let them shew any Church, whose confession of faith was such as was obtruded upon you at *Trent*: and if your religion be *Pius quartus* his Creed at *Trent*, then we also have a question to ask, and that is, *Where was your religion before Trent?*

The Council of *Trent* determin'd, that the soules departed before the day of judgment, enjoy the beatifical Vision. It is certain this Article could not be shewn in the confession of any of
the

the ancient Churches; for most of the fathers were of another opinion. But that which is the greatest offence of Christendome, is not onely that these doctrines which we say are false were yet affirmed, but that those things which the Church of God did alwaies reject, or held as uncertain; shou'd be made Articles of faith, and so become parts of your religion: and of these it is that I again ask the question, which none of your side shall ever be able to answer for you; *Where was your religion before Trent?* I could instance in many particulars, but I shall name one to you, which because the thing of it self is of no great consequence, it will appear the more unreasonable and intolerable, that your Church should adopt it into the things of necessary

necessary belief, especially since it was only a matter of fact, and they took the false part too. For in the 21 Session, the fourth Chapter, it is affirmed, that *although the holy Fathers did give the Sacrament of the Eucharist to Infants, yet they did it without any necessity of salvation*; that is, they did not believe it necessary to their salvation, which is notoriously false, and the contrary is marked out with the black-lead of every man almost that reads their works; and yet your Councel saies, this is *sine controversia credendum*, To be believed without all controversie; and all Christians forbidden to believe or teach otherwise. So that here it is made an Article of faith amongst you, that a man shall neither believe his reason nor his eyes: and who can shew
any

any confession of faith in which
all the *Trent* doctrine was profes-
sed and enjoined under
pain of damnation. And

*De potest.
Eccles.
conf. & 2.*

before the Council of
Constance, the doctrine

touching the Pope's power was
so new, so decried, that as *Gerson*
saies, he should hardly have esca-
ped the note of Heresie, that
would have said so much as was
there defined : so that in that Ar-
ticle which now makes a great
part of your belief; where was
your religion before the Council
of *Constance*? and it is notorious
that your Council of *Constance* de-
termined the doctrine of the half
communion with a *Non obstante* to
Christ's institution; that is, with
a defiance to it, or a noted obser-
ved neglect of it, and with a pro-
fession it was otherwise in the pri-
mitive

mitive Church. Where then was your religion before *John Hus*, and *Hierom* of *Pragus's* time; against whom that Councel was convened? But by this instance it appears most certainly, that your Church cannot shew her confessions immediately after Christ; and therefore if we could not shew ours immediately before *Luther*, it were not half so much: for since you receded from Christ's doctrine, we might well recede from yours; and it matters not who, or how many, or how long they professed your doctrine, if neither Christ nor his Apostles did teach it. So that if these Articles constitute your Church, your Church was invisible at the first; and if ours was invisible afterwards it matters not; For yours was invisible in the daies of light,

changed in their Religion. 147

light, and ours was invisible in the daies of darknes. For our Church was alwaies visible in the reflections of Scripture; and he that had his eyes of faith and reason, might easily have seen these truths all the way which constitute our Church. But I add yet further, that our Church before *Luther* was there where your Church was, in the same place, and in the same persons; for divers of the errors which have been amongst us reformed, were not the constituent Articles of your Church before *Luther's* time: for before the last Councils of your Church, a man might have been of your Communion upon easier terms; and indulgences were indeed a practise, but no Article of faith before your men made it so, and that very lately, and so were many

ny other things besides. So that although your men cozen the credulous and the simple, by calling yours the old religion; yet the difference is vast between truth and their affirmative, even as much as between old errors and new Articles. For although ignorance and superstition had prepared the Oare, yet the Councils of *Constance*, and *Easil*, and *Trent* especially, were the Forges and the Mint.

Lastly, If your men had not by all the vile and violent arts of the world, stopped the mouths of dissenters, the question would quickly have been answered, or our Articles would have been so confessed, so owned, and so publick, that the question could never have been askt: but in despite of all opposition, there were
great

great numbers of confessors, who did protest and profess and practise our doctrines contrary to your Articles; as it is demonstrated by the Divines of *Germany*, in *Illyricus* his *Catalogus testium veritatis*, and in Bishop *Morton's* Appeal.

But with your next objection you are better pleased; and your men make most noise with it. For you pretend that by your confession salvation may be had in your Church; but your men deny it to us; and therefore by the confession of both sides you may be safe, and there is no question concerning you; but of us there is great question, for none but our selves say that we can be saved.

I answer; 1. That salvation may be had in your Church, is it ever the truer because we say it? If it be not,

nor, it can adde no confidence to you, for the proposition gets no strength by our affirmative. But if it be, then our authority is good, or else our reason; and if either be, then we have more reason to be believed speaking of our selves; because we are concerned to see that our selves may be in a state of hope; and therefore we would not venture on this side, if we had not greater reason to believe well of our selves, then of you. And therefore believe us when it is more likely, that we have greater reason, because we have greater concernments, and therefore greater consideration.

2. As much charity as your men pretend us to speak of you, yet it is a clear case, our hopes of your salvation is so little, that we dare not venture our selves on
your

your side. The Burger of *Oldwater* being to passe a River in his journey to *Daventry*, bad his man try the ford; telling him he hoped he should not be drown'd; for though he was afraid the River was too deep, yet he thought his horse would carry him out, or at least, the boats would fetch him off. Such a confidence we may have of you; but you will finde that but little warranty, if you remember how great an interest it is that you venture.

3. It would be remembred, that though the best ground of your hope be not the goodness of your own faith, but the greatnesse of our charity; yet we that charitably hope wel of you have a fulness of assurance of the truth & certainty of your own way; and however you can please your selves with images

Images of things, as having no firm footing for your trifling confidence, yet you can never with your tricks outface us of just and firm adherencies; and if you were not empty of supports, and greedy of bulrushes, snatching at any thing to support your sinking cause, you would with fear and trembling consider the direct dangers, which we demonstrate to be in your Religion, rather than flatter your selves with collateral, weak, and deceitful hopes of accidental possibilities that some of you may escape,

4. If we be more charitable to you then you are to us, acknowledge in us the beauty & essential form of Christian Religion; be sure you love, as well as make use of our charity; but if you make our charity an argument against

us, remember that you render us evil in exchange for good; and let it be no brag to you, that you have not that charity to us; for therefore the Donatists are condemned for Hereticks & Schismaticks, because they damned all the world, and afforded no charity to any that was not of their Communion.

5. But that our charity may be such indeed, that is, that it may do you a real benefit, and not turn into Wormwood and Colliquintida, I pray take notice in what sense it is that we allow salvation may possibly be had in your Church. We warrant it not to any, we only hope it for some, we allow it to them, as to the Sadduces in the Law, and to the Corinthians in the Gospel, who denied the resurrection; that is, till they were sufficiently instructed

instructed, and competently convinced, had time and powers to out-wear their prejudices and the impresses of their education and long perswasion. But to them amongst you, who can and do consider, and yet determine for error, and interest, we have a greater charity, even so much as to labour and pray for their conversion, but not so much fondnesse as to flatter them in to boldness and pertinacious adherencies to matters of so great danger.

6. But in all this affair, though your men are very bold with God, & leap into his judgement seat before him and give wild sentence concerning the salvation of your own party, and the damnation of all that disagree; yet that which is our charity to you, is indeed the fear of God, and the reverence of

his judgements ; we do not say that all Papists are certainly damned ; we wish and desire vehemently , that none of you may perish ; but then this charity of judgement relates not to you , or is derived from any probability which we see in your doctrines that differ from ours ; but because we know not what rate or value God puts upon the Article ; It concerns neither you nor us to say , this or that man shall be damned for his opinion ; for besides that this is a bold intrusion into that secret of God , which shall not be opened till the day of judgement , and besides that we know not what allayes and abatements are to be made by the good meaning and the ignorance of the man ; all that concern us , is to tell you that you are in error , that you

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depart from Scripture, that you exercise tyranny over souls, that you leave the Divine institution, and prevaricate God's Commandement; that you divide the Church without truth, and without necessity: that you tye men to believe things under paine of damnation, which cannot be made very probable, much lesse certain; and therefore that you sin against God, and are in danger of his eternal displeasure. But in giving the final sentence as we have no more to do then your men have, yet so we refuse to follow your evil example, and we follow the glorious precedent of our blessed Lord, who decried and declared against the crime but not against the Criminal, before the day. He that does this or that, is in danger of the Council

cel, or in danger of judgment, or liable and obnoxious to the danger of hell fire: so we say of your greatest errors, they put you in the danger of perishing; but that you shall, or shall not perish, we leave it to your Judge; and if you call this charity, it is well, I am sure it is piety, and the feare of God.

7. Whether you may be saved, or whether you shall be damned for your errors, does neither depend upon our affirmative nor your negative, but according to the rate and value which God sets upon things. What ever we talk, things are as they are, not as we dispute, or grant, or hope; and therefore it were well if your men would leave abusing you and themselves with these little arts of indirect support. For

many men that are warranted, yet do eternally perish; and you in your Church damn millions, who I doubt not shall reign with Jesus eternally in the Heavens.

8. I wish you would consider, that if any of our men say, salvation may be had in your Church, it is not for the goodness of your new propositions, but onely because you do keep so much of that which is our Religion; that upon the confidence of that we hope well concerning you. And we do not hope any thing at all that is good of you, or your Religion, as it distinguishes from us and ours; we hope that the good which you have common with us, may obtaine pardon directly or indirectly, or may be an Antidote of the venom, and an Amulet against the danger of your ve

ry great errors: so that if you can derive any confidence from our concession, you must remember where it takes root; not upon any thing of yours, but wholly upon the excellency of ours: you are not at all safe, or warranted, for being Papists, but we hope well of some of you, for having so much of the Protestant; and if that will do you any good, proceed in it, and follow it whithersoever it leads you.

9. The safety that you dream of, which we say to be on your side, is nothing of allowance, or warranty, but a hope that is collateral, indirect, and relative: we do not say any thing whereby you can conclude yours to be safer than ours, for it is not safe at all, but extremely dangerous; we affirm those errors in themselves

to be damnable, some to contain in them impiety, some to have sacriledge, some idolatry, some superstition, some practises to be conjuring and charming, and very like to witchcraft, as in your hallowing of water, and baptizing bells, and exorcizing demoniacks; and what safety there can be in these, or what you can fancy we should allow to you, I suppose you need not boast of. Now because we hope some are saved amongst you, you must not conclude yours to be safe; for our hope relies upon this: There are many of your propositions in which we differ from you, that thousands amongst you understand and know nothing of, it is to them as if they were not; it is to them now as it was before the Council, they hear not of it. And
though

changed in their Religion. 161

though your Priests have taken a course that the most ignorant do practise some of your abominations most grossly, yet we hope this will not be laid upon them, who (as *S. Austine's* expression is) *Canta sollicitudine quærant veritatem, corrigi parati cum invenerint*: do according as they are able, warily and diligently seek for truth, and are ready to swallow it when they finde it: men who live good lives, and repent of all their evils, known and unknown. Now if we are not deceived in our hopes these men shall rejoyce in the eternal goodness of God, which prevails over the malice of them that mis-guide you: but if we be deceived in our hopes of you, your guides have abus'd you, and the blind leaders of the blind will fall together. For,

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10. If

10. If you will have the secret of this whole affair, this it is. The hopes we have of any of you, (as it is known) principally relies upon the hopes of your repentance. Now we say that a man may repent of an error which he knows not of; as he that prays heartily for the pardon of all his sins and errors known and unknown; by his generall repentance may obtain many degrees and instances of mercy. Now thus much also your men allow to us; those who live well, and dy in a true, though but generall, repentance of their sins and errors, even amongst us, your best and wisest men pronounce to be in a saveable condition. Here then we are equal, and we are as safe by your confession, as you are by ours. But because there are some Bigots of your

your faction fierce and fiery, who say that a general repentance will not serve our turns, but it must be a particular renunciation of Protestantcy; these men deny not only to us, but to themselves too, all that comfort which they derive from our Concession; and indeed which they can hope for from the mercies God. For be you sure we think as ill of your errors, as you can suppose of our Articles; and therefore if for errors (be they on which side it chanceth) a generall repentance will not serve the turne without an actual dereliction, then flatter not your selves by any thing of your kindnesse to your party; for you must have a particular, if a general be not sufficient. But if it be sufficient for you, it is so for us, in case we be

in error, as your men suppose us; but if it will not suffice us for remedy to those errors you charge us with, neither will it suffice you; for the case must needs be equall as to the value of repentance and the malignity of the error: and therefore these men condemn themselves and will not allow us to hope well of them; but if they will allow us to hope, it must be by affirming the value of a general repentance; and if they allow that, they must hope as well of ours, as we of theirs: but if they deny it to us, they deny it to themselves, and then they can no more brag of any thing of our concession. This only I add to this consideration; that your men do not, cannot, charge upon us any doctrine that is in its matter and effect impious; there is nothing positive in our doctrine

doctrine, but is either true or innocent, but we are accus'd for denying your superstructures: ours therefore (if we be deceived) is but like a sin of omission; yours are sins of commission, in case you are in the wrong (as we believe you to be) and therefore you must needs be in the greater danger, then we can be supposed, by how much sins of omission are lesse then sins of commission.

11. Your very way of arguing from our charity is a very fallacy, and a trick which must needs deceive you, if you rely upon it. For whereas your men argue thus. The Protestants say, we Papists may be saved; and so say we too: but we Papists say that you Protestants cannot, therefore it is safest to be a Papist; consider that of this argument, if it shall be accepted

cepted, any bold heretick can make use against any modest christian of a true perswasion. For, if he can but out-face the modesty of the good man, & tel him he shall be damn'd, unlesse that modest man say as much of him, you see impudence shall get the better of the day. But it is thus in every error. Fifteen Bishops of *Jerusalem*, in immediate succession, were circumcised, believing it necessary so to be: with these, other Christian Churches who were of the uncircumcision did communicate: Suppose now that these Bishops had not only thought it necessary for themselves, but for others too; this argument, you see, was ready: you of the Uncircumcision, who do communicate with us, think that we may be saved though we are circumcised, but we do
not

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not think that you who are not circumcised can be saved; therefore it is the safest way to be circumcised : I suppose you would not have thought their argument good, neither would you have had your children circumcised. But this Argument may serve the Presbyterians as well as the Papists. We are indeed very kind to them in our sentences concerning their salvation; and they are many of them as unkind to us; if they should argue so as you do, and say, you Episcopal men think we Presbyterians, though in error, can be saved, and we say so too: But we think you Episcopal men are enemies to the Kingdome of Jesus Christ; and therefore we think you in a damnable condition; therefore it is safer to be a Presbyterian; I know
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not what your men would think of the argument in their hands: I am sure we had reason to complain that we are used very ill on both hands, for no other cause but because we are charitable. But it is not our case alone; but the old Catholicks were used just so by the Donatists, in this very argument, as we are used by your men. the Donatists were so fierce against the Catholicks, that they would rebaptize all them who came to their Churches from the other: But the Catholicks, as knowing the Donatists did give right baptism, admitted their converts to repentance, but did not rebaptize them. Upon this score the Donatists triumphed, saying, you Catholicks confess our baptism to be good, and so say we: But we Donatists deny your Baptisme to be

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be good; therefore it is safer to be of our side, then yours. Now what should the Catholicks say or doe? should they lie for God and for religion, and to serve the ends of truth, say the Donatists Baptisme was not good? That they ought not. Should they damne all the Donatists, and make the rent wider? It was too great already. What then? They were quiet, and knew that the Donatists sought advantages by their own fierceness, and trampled upon the others charity; but so they hardened themselves in error, and became evill, because the others were good.

I shall trouble you no further now, but desire you to consider of these things, with as much caution, as they were written with charity.

Till I hear from you, I shall pray to God to open your heart & your understanding,

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understanding, that you may re-
turne from whence you are fallen,
and repent, and doe your first
works, which that you may do, is
the hearty desire of,


your affectionate Friend
and Servant

Jer. Taylor

THE
SECOND LETTER,

*Written to a Person newly converted to the
Church of England.*

Madam,

 Bless God, I am safely arriv-
ed where I desir'd to be af-
ter my unwilling departure
from the place of your
abode and danger: & now
because I can have no other expres-
sion of my tenderness, I account I
have a treble obligation to signifie
it

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it by my care of your biggest and eternal interest. And because it hath pleased God to make me an instrument of making you to understand in some fair measure the excellencies of a true and holy Religion, and that I have pointed out such follies and errors in the Roman Church, at which your understanding being forward and pregnant, did of it self start as at imperfect ill-looking Propositions; give me leave to do that now which is the purpose of my Charity; that is, teach you to turn this to the advantage of a holy life, that you may not onely be changed, but converted. For the Church of *England* whither you are now come, is not in condition to boast her self in the reputation of changing the opinion of a single person, though never
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so excellent; She hath no temporal ends to serve, which must stand upon fame and noises: all that she can design, is to serve God, to advance the honour of her Lord, and the good of Soules, and to rejoyce in the Cross of Christ.

First, Therefore I desire you to remember, that as now you are taught to pray both publickly and privately, in a Language understood, so it is intended your affections should be forward, in proportion to the advantages which your prayer hath in the understanding part. For though you have been often told and have heard, that ignorance is the Mother of Devotion, you will finde that the proposition is unnatural, and against common sense and experience, because it
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is impossible to desire that, of which we know nothing, unless the desire it self be fantastical and illusive: it is necessary that in the same proportion in which we understand any good thing, in the same we shall also desire it; and the more particular and minute your notices are, the more passionate and material also your affections will be towards it; and if they be good things for which we are taught to pray, the more you know them, the more reason you have to love them. It is monstrous, to think that Devotion, that is, passionate desires of religious things, and the earnest prosecutions of them, should be produced by any thing of ignorance, or less perfect notices in any sense. Since therefore you are taught to pray, so that your understanding
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is the Præcentor or the Master of the Quire, and you know what you say; your desires are made humane, religious, exprefs, material, (for these are the advantages of Prayers and Liturgies well understood) be pleased also to remember, that now if you be not also passionate and devout for the things you mention, you will want the Spirit of prayer, and be more inexcusable then before. In many of your prayers before (especially the publick) you heard a voice, but saw and perceived nothing of the sence; and what you understood of it, was like the man in the Gospel that was half blinde; he saw men walking like Trees; and so you possibly might perceive the meaning of it in general: You knew when they came to the Epistle, when

when to the Gospel, when the Introit, when the *Pax*, when any of the other more general periods were: but you could have nothing of the Spirit of prayer; that is, nothing of the devotion and the holy affections to the particular excellencies which could or ought there to have been represented; but now you are taught how you may be really devout, it is made facile and easie, and there can want nothing but your consent and observation.

2. Whereas now you are taken off from all humane confidences, from relying wholly and almost ultimately upon the Priest's power and external act, from reckoning prayers by numbers, from forms and out-sides; you are not to think that the Priest's power is less, that the Sacraments
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are not effective, that your prayers may not be repeated frequently: but you are to remember, that all outward things and Ceremonies, all Sacraments and Institutions work their effect in the vertue of Christ, by some moral Instrument. The Priests in the Church of *England* can absolve you as much as the Roman Priests could fairly pretend; but then we teach, that you must first be a Penitent and a returning person; and our absolution does but manifest the work of God, and comfort and instruct your Conscience, direct and manage it: You shall be absolved here, but not unless you live an holy life. So that in this you will finde no change but to the advantage of a strict life: we will not flatter you, and cozen your dear Soul, by pretended

pretended ministeries; but we so order our discourses and directions, that all our ministrations may be really effective; and when you receive the holy Sacrament of the Eucharist, or the Lord's Supper, it does more good here, then they do there; because if they Consecrate ritely, yet they do not communicate you fully; and if they offer the whole representative Sacrifice, yet they do not give you the whole Sacrament; only we enjoin that you come with so much holiness, that the grace of God in your heart may be the principal, and the Sacrament in our hands may be the ministring and assisting part: we do not promise great effects to easie trifling dispositions, because we would not deceive, but really procure to you great effects; and therefore

therefore you are now to come to our Offices with the same expectations as before, of pardon, of grace, of sanctification: but you must do something more of the work your self, that we may not do less in effect then you have in your expectation; We will not advance the reputation of our power, deceive you into a lesse blessing.

3. Be careful that you do not flatter your self, that in our Communion you may have more ease and liberty of life; for though I know your pious soul desires passionately to please God, and to live religiously, yet I ought to be careful to prevent a temptation, lest it at any time should discompose your severity. Therefore as to confession to a Priest (which how it is usually practised amongst the Roman

man party, your self can very well account; and you have complain'd sadly, that it is made an ordinary act, easie and transient; sometime matter of temptation, oftentimes impertinent, but) suppose it free from such scandal to which some mens folly did betray it, yet the same severity you'l finde among us; for though we will not tell a lye to help a sinner, and say that is necessary which is only appointed to make them do themselves good, yet we advise and commend it, and do all the work of souls to all those people that will be saved by all meanes; to devout persons, that make Religion the business of their lives; and they that do not so, in the Churches of the Roman Communion, as they finde but little advantage by periodical confessions,

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sions, so they feel but little awfulness and severity by the injunction; you must confesse to God all your secret actions, you must advise with a holy man in all the affairs of your soul; you will be but an ill friend to your selfe, if you conceal from him the state of your spiritual affairs: We desire not to hear the circumstance of every sinne; but when matter of justice is concerned, or the nature of the sin is changed, that is, when it ought to be made a Question; and you will finde, that though the Church of *England* gives you much liberty from the bondage of innumerable Ceremonies and humane devices, yet in the matter of holinesse, you will be tied to very great service, but such a service is perfect freedome, that is, the service of God, and th^e love of

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of the holy Jesus, and a very strict religious life; for we do not promise heaven, but upon the same terms it is promised us, that is, *Repentance towards God, and Faith in our Lord Jesus* : and as in faith we make no more to be necessary, then what is made so in holy Scripture; so in the matter of Repentance, we give you no easie devices, and suffer no lessening definitions of it, but oblige you to that strictness, which is the condition of being saved, and so expressed to be, by the infallible Word of God; but such as in the Church of *Rome*, they not so much stand upon.

Madam, I am weary of my Journey; and although I did purpose to have spoken many things more, yet I desire, that my not doing it may be laid upon the ac-

count of my wearinesse; all that I shall adde to the main businesse is this.

4. Read the Scriptures diligently and with an humble spirit, and in it observe what is plain, and believe and live accordingly. Trouble not your self with what is difficult, for in that your duty is not described.

5. Pray frequently and effectually; I had rather your prayers should be often then long. It was well said of *Petrarch*, *Magno verborum frænoni decet cum superiore colloquentem*. When you speak to your superior, you ought to have a bridle upon your tongue, much more when you speak to God. I speak of what is decent in respect of our selves, and our infinite distances from God: but if love makes you speak, speak on, so shall

shall your prayer be full of charity and devotion; *Nullus est amore superior, ille te coget ad veniam, qui me ad multiloquium*; Love makes God to be our friend, and our approaches more united and acceptable; and therefore you may say to God, *the same love which made me speak, will also move thee to hear, and pardon*: Love and devotion may enlarge your Letanies; but nothing else can, unlesse Authority does interpose.

6. Be curious not to communicate but with the true Sonnes of the Church of *England*, lest if you follow them that were amongst us, (but are gone out from us, because they were not of us) you be offended and tempted to impute their follies to the Church of *England*.

7. Trouble your selfe with no

controversies willingly, but how you may best please God, by a strict and severe conversation.

8. If any protestant live loosely, remember that he dishonours an excellent Religion, and that it may be no more laid upon the charge of our Church, then the ill lives of most Christians may upon the whole Religion.

9. Let no man or woman affright you with declamations and scaring words of *Heretick*, & *Damnation*, and *Changeable*; for these words may be spoken against them that returne to light, as well as to those that goe to darkness, & that which men of all sides can say, it can be of effect to no side upon its own strength or pretension.

FINIS.

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